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LIFTING THE VEIL

SWAMI ANANDA VITARAGA

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LIFTING THE VEIL

(KUṆḌALINI YOGA)

[A COMPENDIUM OF RAJNEESH'S ESSENTIAL TEACHINGS]

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"Verily, the Self is to be seen, to be heard, to be perceived, to be marked, O Maitreyi ! When the Self has been seen, heard, perceived, and known, then all this is known."

–*Bri. Up.* IV, 5, 6.

"Eat, friends, and drink,
until you are drunk with love."

–*Song of Songs*, 5, 1.

"Live humbly and in wonder.
And then meditation comes of itself.
Relax, and there is ecstasy.
But effort is needed—because unless it fails completely, you will not be effortless.

—Rajneesh.

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Grateful thanks are due to a large number of swamis, friends and all who are associated with Acharya Rajneesh, in India, Europe and the United States of America, and gave so much time and help with this book. I am deeply indebted to the Neo-Sannyas International for its kind invitation to write this small book and for the enormous amount of patience shown by its members to facilitate work on this volume. Shri Narendra Prakash has been of such help that he must really be called a collaborator. I should also like to extend my warmest thanks to the following individuals for various kinds of valuable assistance : Shri Mahipal, Swami Krishna Saraswati, and Shri Jainendra Prakash. Throughout my work, I have had the essential help provided by so many books on Zen, Krishnamurti, and Gurdjieff that it is impossible to enumerate them, especially as I have accepted no postulate from one source only. One of the greatest debts I have to acknowledge here goes beyond the particulars of this book. To Ma Yoga Bhagavati, Ma Krishna Samadhi, Uttama Shantipriya, all friends and well-wishers of long standing, I should like to extend my deepest gratitude, for their continued interest, advice, judgment, and encouragement.

May Bhagawan pardon—and my readers forgive me—where I may have been an impure channel and may have brought myself forward to write what should have been written only *through* me, not *by* me.

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INTRODUCTION

To Hermann Amitabha

Bombay, Saturday
(June 19, 1971)

My dear Friend :—It is an undeniable fact that we revere Acharya Rajneesh as an enlightened being, and serve him like a prince. The thoroughly intellectualistic and rationalistic worldly-mindedness of men like you makes it advisable for me to reiterate with Lao Tzu, 'Give a ceremonial bath to your mind! Cleanse your spirit! Throw away your sage wisdom!' Rajneesh, like Tao, is difficult to describe. Pour into him : he will not be filled. Pour out of him : you can never exhaust him. Wisdom comes out of him as from a bottomless hole, as if it was begotten there. He is for us a void,

Used but never filled :
Deep and unfathomable he is,
Like an honoured ancestor
From whom all things spring.

A deep, dark pool he is,
Never to run dry !
I do not know whose son he is,
He seems to have existed before the Lord.

Let me say with all the emphasis I can, that royal as he is, particularly in his wisdom and spiritual insight, he does nothing of himself; he is quiet, and lets the Way act through him. He accepts nothing in any form, neither fame, nor service, nor property, nor personal power, and since he does not, they all come to him.

As far as I am concerned I always am glad that I love him as I love the Buddha and go eagerly to sit in his presence and then so many things happen. My mind ceases to be a mass of struggling, conflicting inharmonious vibrations, and every activity in the body and brain quietens down. I have seen a number of sannyasis curing, while in this state, their own and others' bodily or mental ills, obtaining inspiration or enlightenment, and attaining a high state of spiritual fitness even without any method of 'meditation'. Your scientific mind will not hesitate to explain these experiences as emanations from the diseased unconscious of a neurotic person. True, behind these there lie—and in this your Western reason is quite right—no physical or verifiable realities, but merely 'the reality of psychic facts, the data of subjective psychic experience. Now whether a thing is "given" subjectively or objectively, the fact remains that it *is*.' The true sage who is filled with inspiration possesses a power which cannot be conceived of by thought, and cannot be estimated by weight or measurement. You should endeavour to yield up your heart to implicit belief and 'to shake off the habits of thought imposed upon us by the generations of a Dark Age.' You must activize the clairvoyant Pineal Gland and see, if you can, with your third eye. Being a real Master, all the Acharya does is to project his mind, his soul, his subtle spiritual body—the term may mean nothing to you—to me and overshadows me. For the moment we are spiritually one, our hearts intermingled. This process of intermingling and self-transference may puzzle your reason, but does it not remind you of Christ's unforgettable words, 'I and my Father are one'? The spiritual experiences in the sadhaka under the pregnant glance of the Master result as much from his self-surrender to him as from his own receptivity to his Master's message. The moment we 'open' ourselves and do not allow our cunning intellect to intervene, we see a sublime presence, whose visitation temporarily lifts us above our petty personal self. Your intellect, on the other hand, will see nothing but two men sitting still and facing each other, the one with eyes almost closed and the other with eyes wide open.

Only a very solid spiritual education will enable you to get rid of your concentrated obstinacy which has attained proportions which would make it a veritable enemy for yourself. But pardon, dear friend, I fear that I am over-stepping the boundaries of discretion.

If, as I do not doubt to be the case, you make yourself a witness to all the restless activities with which the passions of your heart furnish you, you will be blessed with self-awakening. The moment you banish all feelings, you will realize your fundamental face.

I have much sympathy for you for I know what it is to be wrapped in heavy blankets of ignorance—the blankets of desire and fear. All *efforts* to throw them off 'for an intake of spirtual inspiration' will only make them tighter than ever and also blanket your mind. The blankets will begin to drop as you attain the height of meditation and gain fulness of rest. Meditation alone will enable you to attend to the inner and to know the eternal.

Knowing the eternal is enlightenment.

Your question is, What does the Acharya teach?

I hardly know how to say or explain it. To me there is no teaching but the Acharya, like the well-known Zen Patriarchs, only discusses looking into the self-nature and sitting in meditation with an empty mind. This is the same thing as grasping 'the unrecordable voidness.'

You say you have only one last wish, that you may also reach the other shore. Although the Acharya does not want me to offer any explanations, I want you to believe that your attachment to externals has brought you to this shore. You must perceive prajna and reach the other shore through the practice of detachment from externals. Your desires and your needs cause distress (kleśa) and prevent you from realizing your self-nature which is pure and clean and is devoid of externals. Just as everything is reflected clearly in a lake when it is thoroughly calm, with all its ripples stilled, so also that, which is your self-nature, which is the Lord, will be reflected in you when you become calm and motionless like the lake.

My old friend Ma Krishna Samadhi—oh! you do not know her!—is patently absurd when she, believe it or not, calls the Acharya an enlightened revolutionary. The Acharya is Revolution. His books are piles of dynamite! And yet his nature is calm whether it is in a state of activity or in a state of tranquillity. His constant principle, like that of Heaven and Earth, is that his mind is in all things, and yet he has no mind of his own. The constant principle of the sage, to quote Ch'eng Hao's words, 'is that his feelings are in accord with all creation, and he has no feelings of his own.' Yes, he is broad and extremely impartial and responds spontaneously to all things as they come. He follows the law of his nature and in doing so, he follows the Way (Tao).

What is a bona fide example of his originality ? To some, it lies in his spiritual message or in the way he discourses extempore upon religious, social, and economic problems facing the world in general and India in particular. But to others, it lies in everything he says and does. Since he is not attached to any person or system, his attitude to the spiritual leaders of mankind and to the systems they pioneered is always remarkably candid and unbiased. This is borne out by considering his discourses upon Lao Tzu, Krishna, Mahavira, and Gandhi. You share in his analysis of the *Gita* or of the *Tao Teh Ching* as he brings modern science and psychology to bear on subjects that have hitherto evoked only stodgy comments from unenlightened pundits. Most commentators have indeed been 'sub-critical'—they never live the experiences they comment upon, never feel with Krishna or Christ, have no ideas of their own, can produce only third-rate commentaries full of putrid vomits. But Acharya Rajneesh is one of those few brains in the world today and possibly the only living holy man in India, who may be looked upon as super-critical, who scintillate on their own account. Since he is not a machine, a simple, predictable artifact, you will not find him reacting 'to incoming stimuli in a stodgy and un-interesting way.' He does not produce stock responses, has ceased to be predictable, even in principle, and has started 'doing things' on his own account.

This 'doing' is not trying to wrest the good from the evil; it is behaving like a cork that 'adapts itself to the crests and troughs of the waves.'

We are unawakened prototypes, our actions within us are all mechanical, all born of reactions. When people honour us we are pleased; when they abuse us we feel humiliated. (Turing has suggested that above a certain level of complexity, even machines become super-critical and cease to be predictable. They begin to have a mind of their own when they are no longer entirely predictable and entirely docile, but are capable of doing things which we recognize as intelligent, and not just mistakes or random shots, but which we have not programmed into it. 'But then it would cease to be a machine, within the meaning of the act.'[1])

Whereas most of us are out of our elements, incapable of living a full life, and at the same time a stranger to that inner life which should by rights be ours, the Acharya is an integrated individual adapted to the nature and surroundings in which he finds himself and which really are responsible for his creation.

The reference to Anne Marshall's *Hunting the Guru* which you have made in your letter is quite appropriate. If you permit me, this is one of the most absorbing books I have thus far read about the 'mad saints' and self-declared holy men of this

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1. *Vide* Alan Ross Anderson (ed.), *Minds and Machines* (New Jersey, 1964), p. 58. —(*Publisher*)

country. Had she met this new World Teacher, she would surely have ended up at the feet of the Acharya. This loving *Guru* and Master would have poured his spirit into her heart, enabled her to be admitted to the innermost ring, and revealed to her the wonders she never even dreamed of. Was not her 'hunt' an utter failure ?

Honestly, you never said a word which would lead me to suspect that you *love* poetry. As a token that he is not lacking in aesthetic sense I am sending you herewith a poem which the Acharya composed on October 10, 1970 (perhaps he actually owes it to you, for it stands in very close connection with the one you have sent for him).

When gladness glides
in the deep lake of silence,
the warm breath of love
hums an unheard song.

When the open sky is wide awake
under thy gaze,
the fog of doubt melts away
and the fragrant breeze reveals
the sweet pollen of bliss.
The lake, the lotus
and the unseen lover
merge in one lightning thrill.

Even in the few lines that the Acharya has written in verse Love seems to scorch and burn. When he writes to those whom he knew even in his previous incarnations or to those who are fitted to receive his message, he becomes filled with a new ardour, and from his fine, eloquent mouth, that his listeners are all familiar with, breaks forth such a noble and majestic outburst of lyrical song as is heard only from an inspired poet's lips.

If one were asked the chief qualities of the Acharya's speeches, one would point to their sincerity and their strength. Even those who refuse to judge them as original philosophical contributions prefer to view Rajneesh as a great orator, or as a critic of culture and religion, or even as a superb master of Hindi which he speaks with unbelievable limpidity and effortlessness.

I suppose you all are impatient for something more dramatic than the foundation of what is now called the Neo-Sannyas International. Every lecture is in fact dramatic, every moment in his spiritual presence full of sacred significance, and his impressive looks, his intelligent and serene face, his ivory-coloured complexion, and a mild compassionate expression—all combine to make him look like a young living Buddha. The vibrations where he resides are unique and surround his apartments 'with an invisible field of enrapturing divinity as a magnet is surrounded by an invisible field of magnetism. And it is because the atmosphere causes one to become involuntarily meditative that it is superior to any other atmosphere I know.'

I have quoted Paul Brunton because you often quote him, and rumour has it that you are one of his greatest admirers in the West.

Let me repeat that, in my considered opinion, Rajneesh is an enlightened sage whose message is needed most by the kind of society you and I live in. Materialistic societies, he says, produce hollow men, men with dead emptiness within.

Allow me to quote him *in extenso* :

1

And because of this dead emptiness one dies before one is really born.
Remember that man cannot live by shops alone.
And today the holy of holies is the shop.
The outer is meaningless without the inner richness.
And the outer richness only makes the inner poverty prominent.
Man is hollow because there is no inner growth,
And the inner grows only when one lives in the inner.

2

Life is non-fragmentary,
But the mind makes it appear fragmentary.
And this fragmentation creates all the problems.
Beware of this fragmentation
And always look beyond them
And beneath them.
And through them.
Then you will be able to see the ocean in spite of all the waves.
The waves are in the ocean,
But the waves themselves are not the ocean.
The ocean can be without the waves.
But the waves cannot be without the ocean.

3

..analysis is incapable of penetrating to the depths of consciousness.
The analytical method is all right with matter or with things,
Because there is no inside to them.
But consciousness is insideness.
To apply the analytical method to consciousness is to treat it as an object, while it isn't an object at all.
It cannot be made an object.
Its very nature is subjectivity :
Its being is subjectivity.

It must not therefore be approached from without,
Because whatever is known about it from without is not about it.
Consciousness must be approached from within.
Then the method is meditation, and not analysis.
Meditation is synthetic.
It is concerned with the whole, not with the parts.
It is subjective, and not objective.
It is irrational or superrational, and not rational.
It is religious or mystic, and not scientific....

4

Look at yourself without thinking, evaluating, or judging,
Without any liking or disliking—
That is, without any movement of the mind
Or without the noise of the mind.
Then you will have eyes which are altogether different from your eyes,
All unburdened with the past
And innocent
And silent.
And in this silence there is neither the observer nor the observed,
But only that which is,
Undivided and one,
Beginningless and endless.
You can call it God or Nirvana or anything you like.
The name does not matter
Because the name is not the thing,
And when one has known the thing one does not bother about the name.

5

Just drop yourself into the divine and be purified.
Surrender and be reborn.
Do not resist.
Let go !

6

Meditation is unconditional.
Purity is not a prerequisite but a consequence....

When I say mutation I do not simply mean change.
Change is a transformation of the known into the known.
A sinner becomes a saint, and this is change, not mutation.
You can practise change, but you cannot practise mutation
Because only the known can be practised.
And then any change is going to be only a modified past,
Because the past will continue in it
And the past will be the master of it
Because it is cultivated by the past.
In other words,...change is a movement in the known,
Whereas mutation is explosion
From this to nothingness,
From here to nowhere.
You cannot practise it.
On the contrary, you are the only hindrance.
So what's to be done ?
Nothing can really be done.
Beware of this helplessness
And remain in this helplessness.
Do not do anything.
For doing will be escaping from this fact of helplessness.
Do not move at all.
And, then, there is explosion,
There is mutation.

7

No ideology can help us create a new world
Or a new mind
Or a new human being.
Ideological orientation itself is the root cause of all the conflicts and all the miseries in the world.
Thought creates boundaries
And divisions
And prejudices,
And it itself cannot bridge them.
That's why all ideologies fail.
Man must learn to live without ideologies,
Religious, political, or otherwise.
When the mind is not tethered to any ideology, it is free to move to new understandings.

And in that freedom flowers all that is good
And all that is beautiful.

No, my dear Friend, you will never find in these teachings what you term 'empty bombast and charlatanism'. On the contrary, you will be compelled to recognize them as something altogether different from and indeed dangerous to your own beliefs, or, in popular language, something that will not suit your turn. The Acharya himself has long renounced the approbation of his contemporaries who are, however, beginning to applaud him so loudly that it sometimes echoes through the whole of the Indian subcontinent. We have many more crowns of honour to bestow, though, he says, our applause is prostituted, and our censure has no significance.

It remains for me to tell you something more about the normal activities of this sage. At all hours of the day one can see him sitting in the freedom and solitude of his air-conditioned room on the first floor of a twentyfive storied apartment house on Peddar Road, Bombay 26, either reading or giving *darshan* to his devotees and visitors, instructing aspirants or discoursing from a chair in the meditation hall upon such spiritual subjects as are related to the questions put to him by sincere inquirers.

These are his normal activities, but behind them lies another existence, filled with a hidden, superhuman power. *He has a secret talent*: he is in touch with your innermost self, with forces behind your physical body, he communicates with the esoteric circle of nine adepts brought into existence by Ashoka, and he is in contact with other esoteric groups as well. People believe that not only human beings but the elements and the spirits that dwell in the air as well are susceptible to his power. I do not pretend to confirm the report. That is the province of occultism and theosophy.

You seem obsessed with the topic of sex. The Acharya is neither an ascetic nor a hedonist at heart. True, he is the king of his body but never the tyrant. Instead of being deluded by what his senses report, he prefers to be a witness, to understand his natural urges, and to transcend them. Since he has embraced the One, the Way, by his own quietness (inaction), the question of his being an ascetic who encourages self-abnegation or a hedonist who craves for 'pleasures for evermore' does not arise at all. In the sense that he does not practise self-denial through fasts and vigils and stakes and crosses, he seems to some fake sadhus whose piety is only skin-deep to have filled his life full of pleasures. In the sense that he allows the Way to work through him and is passive and childlike, he seems to them to be irrational. And in the sense that he eats when he is hungry, drinks when thirsty, and relaxes when tired, he is a follower of the true Virtue of the Way. In fact, he is empty like a valley and sensitive equally to both good and bad as they concern him and is able to test everything for its worth.

Let me, however, tell you a secret. The Acharya believes that *sukha* is not possible at all without the body; that bliss is the quintessence of Brahman, the ultimate Being; and that the Absolute is realized by us when we realize our self as perfect bliss. It is here that the Acharya, under Tantric inspiration, realizes the importance of *sadhana* which, he says, may transform even gross sense-pleasure into the boundless serenity of perfect bliss.

In the matter of awakening the Kundalini—well, let me talk about this important subject in the book itself; this is too great a subject to be discussed in a letter. It seems certain, dear Friend, that you are still *reading* too many books on Hatha Yoga.

Oh, I beg your pardon! I did it myself just before reading *Jin Khoja Tin Payiyan*, a remarkable collection of discourses upon the Kundalini which the Acharya delivered at Nargol and in Bombay in 1970.

Don't you want to laugh a little with the Acharya's sannyasis, my very dear friend ?

Esteeming you with all my heart,

R. C. Prasad

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LIFTING THE VEIL

(KUṆDALINI YOGA)

> 'Veil after veil will lift, but there must be
> Veil upon veil behind.'
>
> —Sir Edwin Arnold

I

Acharya Rajneesh is perhaps the only living charismatic teacher today who possesses what Anne Marshall terms 'the cosmic outlook so necessary in this scientific age.' His teachings, like those of the great Rishis, who have illuminated the darkness of *sansaric* mind with the light of the Upanishads, aim at overcoming Ignorance and merging 'the dew-drop of the individualized aspect of mind with the Shining Sea of the One Mind.' He is neither a theist nor an atheist; he defies all such designations. It is as if he is a wafting cloud in the sky. No screw fastens his essential teachings, no string holds them; he moves as he lists. He, more than anyone else today in India, intentionally treads underfoot the strict conformism of the *dharmagurus* and has risen against the ritual practices and superstitions of the ages. Like Bodhidharma, the founder of Zen, Rajneesh vehemently denounces the vanity and absurdity of intellectual preoccupations in this field. Like Hui-Neng and other patriarchs of Zen, he, too, is a great revolutionary and is engaged today in laying the new bases of the most complete spiritual revolution known up till now. Having triumphed over the limitations of his egoism, attachment, and habit, he is busy enlightening others and telling them to respect Liberty, Infinitude and the perpetual renewal of Reality.

After having read these pages you should free yourself from the particular conditioning they may have imposed on your mind. If this is not done scrupulously, you cannot directly experience the living unforseeable reality they embody. Do not identify yourself with any system of thought but be free from all personal attachment to a particular belief. Be dead to yourself. By merely listening to Rajneesh, reading his discourses, and intellectually understanding them, 'you will never come to the realization of any truth.' 'Self-realization never comes from mere listening and thinking.' Beware of the man who is prisoner of a particular political or religious ideology. His intolerance leads to the violence and fanaticism inherent in the desire to impose this ideology.

This little book is meant to be a mere appetiser which, I hope, will titillate your palate. If it encourages you to look elsewhere for more substantial fare, it will have served its purpose.

2

A bald summary of Rajneesh's positive teachings can do no justice to them, and if the Acharya had thought it possible to expound them in a few thousand words, he would not have used hundreds of thousands. Briefly, his teaching concerns the way one can possess the treasure of Dharma and ascend unto the Absolute by 'descending into one's self.' The seeker must therefore jump out of his intellectual habits, hunt out duality of all its hiding places, and learn 'to view the world as it appears when the individual self is extinct.' All concern for self-advancement, personal possessions, or spiritual victories must be abandoned. Merit must not be hoarded as a treasure in heaven; enlightenment and the Absolute must not be 'misconstrued as things out there to be gained.' The Acharya does not belong to the Old Wisdom School that kept silent, or at least nearly silent about the Absolute[1]. Like the Prajnaparamita, on the other hand, he 'considers everything that *might* reasonably be said about it, and expressly rejects it as untrue or inadequate.' Everywhere in his published discourses contradiction is piled upon contradiction. But his listeners know that whatever is said about the Absolute makes really no sense, but, when occasions arise, our sages feel the mental need to say it. 'What we think and say about people we love is, strictly speaking, never quite true. But it would be unnatural not to say or think it. So with the Absolute.'[2]

I am convinced that the Acharya is a God-realized 'dispeller of darkness' and that the experiences of his past incarnations are still powerful in him. Everyone is astonished at his unbelievable erudition and the facility with which he breathes out 'the Fire of his knowing' through first-hand parables and illustrative anecdotes. His body, it seems, is completely transubstantiated and radiates 'a peace which flows tangibly from the immeasurable heights of his being.' A feeling of extraordinary peace flows into the veins of all those who approach him, exactly as if they 'had been injected with some bliss-forming drug.' Their fatigue and tension vanish and they begin to feel full of joy.

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[1] Edward Conze, *Selected Sayings from the Perfection of Wisdom* (London, 1955), p. 19.

[2] *Ibid.*

One day, when I had just returned from a meditation class in Bombay in March this year, there appeared out of a lovely red light, the figure of the most Resplendent Acharya, as I had seen him the previous evening, in inconceivable purity and brilliancy. I had the sense of a divine presence, surpassing in beauty the new moon as it rests on a mass of evening clouds, strong but comforting, and I saw that he stood before me bright like a golden pillar. Then I saw countless streams of water bursting from heaven, bright as the moon's rays, and falling upon his head with piles of scented flowers...I poured out my soul to him and would have bathed his feet with my tears had he not lifted me up. Then I saw him bearing a cross on his right shoulder, a cross of burnished gold emitting so brilliant a light that my eyes could not endure....Then I saw him playing upon a flute and looking like Krishna in the radiant splendour of his limbs. The beautiful hue with which he illuminated all the quarters of space then melted and there burst forth from a cloud in the morning the sun-like Tathagata who made the world bright like gold. I, who was so much drowned in sorrow, found my passions suddenly extinguished. But when I turned to behold his face, his eyes, or his stature, the vision disappeared altogether....

3

The Acharya repeatedly reminds his listeners that his teachings are little more than a mere raft, which is discarded once one has reached the other shore. For a while, after one has got the Absolute into view, and while one is in the process of moving towards it, these teachings may help a great deal. Once you reach the top discard the ladder, the discourses of Dharma.

The neophyte who has given himself up to the Yoga of the development of perfect wisdom must develop Mindfulness and friendliness. He should be even towards all beings and handle them with a mind which is 'deeply impregnated with correct understanding', free from all pride and preconceptions, and which dwells in the Here and Now. He understands the implications of awareness and is highly sensitive, fearless, and not repetitive. The true seeker does not sit on the bank and speculate about the river; he jumps in and follows the current of his right awareness.[1] He condemns all forms of multiplicity as the arch enemies of the higher spiritual vision and insight. Affirmation and negation are, for him, 'non-different', one and the same. He sent the author of these lines the following Rosary of Ten Precious Gems :

1. To live to live mankind is the first step.
   Love is prayer.
2. Think neither of the past nor of the future.[2]
   Let your mind be awakened to the present.

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[1] *Discourses with Krishnamurti in Europe*, 1965 (Madras, 1966), p. 44.

[2] 'The space-time continuum,' observes Wei Wu Wei, 'is a bubble that bursts in the vacuum of total negation. Without

3. Cease to obey others; the Wise Ones obey themselves.
4. If, through the Hall of Mindfulness (*dhyana*), thou wouldst reach the Vale of Quiescence, live thou in the Here and Now.
5. Try not to seek. That which is is. Stop and see, if thou wouldst attain to Wisdom.
6. Die every moment, if thou wouldst be renewed every instant.
7. Voidness is the gateway to Truth.
8. 'Look within—thou art Buddha.'
9. Let all strivings be quieted. Do not swim but float.
10. Know that there is no God other than Life itself.

Seek all rules from within thyself, from thy spiritual inner life, and remember that you have no one to depend on but yourself. Do not put another head above your own. The true aspirant seeking Nirvanic Enlightenment is independent of the sophistry of book-learning which leadeth but to mental confusion. He rejects those who supply the mind with formal truths, for, he says, one does not come by the truth of one's being simply through adhering to a teaching. The very effort to heed the teaching indicates that it is something external to his being. Rajneesh, like Zen, does not have any truth 'to impose on the individual, for any truth of this sort would be an "imposition" and would fall short of being the kind of living truth which alone can confer

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Here or There, Was or Will be, When or Why, Who or What, Suchness is Such.' —Wei Wu Wei, *Posthumous Pieces* (Hong Kong, 1968), p. 186.

reality and set men free.' Truths imposed on us from without cannot be perfectly real for us, nor can they ever evoke the unqualified endorsement of our entire being.

Both attachment and renunciation are a form of madness. Those who look upon life as a game of chess find it easy to be both fully and impersonally attentive to circumstances. If life is no more than a game, why should one be serious ! The true *sannyasi* for Rajneesh is, therefore, not a recluse practising his solitary meditations in a state of external inaction. 'This kind of meditation, he believes, often betrays an unconscious fear, a reflex of self-defence engendering a process of isolation.' The true Union is attained by those who have completely done away with the I-notion and emptied it of its content of false values.

I know of those, says Rajneesh, who never tire of talking about blissfulness and even about the Supreme Soul and I know of so many *shastras*, prayers and hymns which should have led humanity up to Truth, taught us the art of knowing the mind and the way to undisturbed happiness. But it appears that nothing has enabled man to hear His heart-beats in his own heart, to eliminate the I-notion, and to seek the Kingdom of Divine Power within. Prayers and hymns, scriptures and *shastras*—all seem to be an interminable string of words...I desire that you too should be able to see what lies before my eyes all the time. You shall have to cultivate an attitude of right receptivity and to open your innermost eye to behold the Absolute. The roaring sea flung far and wide against sheer cliffs is rolling and breaking against great rocks, but if you do not have ears to hear, the swelling rhythm of the waves, no matter how sonorous and sublime it is, will fail to reach you.

Since you live in your mind, all journeys towards the *atman* must have your mind for the starting-point. But the journey can also be circular, and the neophyte can only wheel about in the mind itself like a pair of oxen yoked to a grinding machine, or it can lead you away from the mind, from the realm of illusion. In either case, however, the first step shall have to be taken inside the mind itself.

Our temples and mosques have illusorily succeeded in convincing people that they are the true abodes of the Absolute. I should know that they merely enable me to *acknowledge* the reality of God, and not to *realize* Him. They do not dissipate my ignorance and guide me to Right Knowledge. Rajneesh is convinced that God can be known and that the seer (=the Self) can abide in himself. Those who have attained the true state of Bodhic Enlightenment through incessant yoga and meditation transcend all deaths and births and put an end to their sorrow. (Rajneesh himself, possessed of clairvoyant vision, is able to direct his higher consciousness to realms of which man, in the normal yogically-undisciplined state, has no knowledge. His knowledge of previous incarnations is deep and his account of the heaven-world, in which he spent about seven hundred years prior to his present incarnation, is indeed astonishing and by itself unintelligible to the common listener.)

KUṆḌALINI

Kundalini Shakti is the power that lies coiled up and untapped in the lowest centre (*chakra*) at the 'base root' or the bottom of the spine. According to Tantra, Kundalini is the coiled female serpent seated at the base of the spine and channel of psychic energy which, when activated through yogic practices and meditation, ascends upwards through the psychic centres to the brain psychic centre, the thousand-petalled lotus. (Each centre in the psychic system is represented by a lotus of a certain number of petals of which the highest centre, the *sahasrara*, has one thousand.)

Jnaneshvari says that :

> As the brood of a she-serpent bathed in turmeric lie curled up in sleep,
> so lies this Kundalini, very small and curled in three and a half circles, like a female serpent with her head turned downwards.
>
> It is like a ring of lightning, or folds of flaming fire, or a bar of pure gold.

Kundalini 'is the Mother of the worlds, the glory of the empire of the soul, who gives shelter to tender sprouts of the seed of the universe, the phallic symbol of the formless Brahma, the containing vessel of Shiva, the supreme soul, and the true source of the life breath.' When the young Kundalini is awakened, old age vanishes, the knot of youth is loosened, and the lost bloom of childhood reappears.

> Just as the ever new jewel-buds open on the boughs of a tree of gold, fine new finger-nails grow;

> new teeth appear, very small, set like rows of diamonds on each side.
>
> Over the whole body tiny new hairs spring forth like small splinters of rubies.
>
> The palms of hands and feet are as red lotus flowers and in the eyes there shines an indescribable lustre.
>
> As the shell of an oyster no longer holds the pearl when it is fully developed and it bursts open at the joint with the force of its growth,
>
> so the sight, which strives to pass outwards when it cannot be held within the eye-lids, embraces the whole heavens, even with half-open eyes.
>
> Listen, though the body has the appearance of gold, yet it has the lightness of air, for no earthly or watery particles remain in it.
>
> The yogi can then see beyond all oceans, hear the thoughts of the heavens and read the mind of the ant.
>
> He rides on the horses of the winds, walks on the surface of the water, though his feet do not touch it, and in such ways he acquires many superhuman powers.

It is the awakened Kundalini that makes it possible for the yogi to realize the Absolute, to arrive finally at the destination. Rajneesh believes that once the latent mystic fire-force of the body is yogically directed brainwards, the brain psychic centre, which can be likened to an electric bulb, is immediately filled with light. As soon as the secret psychic heat is born and the brain psychic centre is completely illuminated, the yogi is released from the bonds of the passion and he attains to wisdom, shining in splendour as doth the sun.

The effort needed to awaken the sleeping goddess Kundalini is small and the journey from the hidden abode of the untapped energies to the crown of the head where the third eye is located is, therefore, not tiresome. A distance of two to three feet at the most separates the two centres. But to awaken the vital fire-forces and direct them upward towards the crown of the head may be tiresome for those who are weak-hearted.

(1) *The Centres of the Body*

To the Acharya, civilization, in developing certain of man's faculties, has wholly atrophied or destroyed other higher ones. Those faculties that remain closed and untapped are grouped around so many centres or *chakras*, described by yogis as different-coloured lotuses with varying numbers of petals. The *muladhara*, which governs the physical down to the subconscient, is a space like a bulbous root 'two fingers above the rectum and two fingers below the *linga*, four fingers in width.' It is in this *adhar* (base) lotus that the goddess Kundalini sleeps. She surrounds all the nerves of impulse, and has three coils and a half. Catching her tail in her own mouth, she rests in the hole of the *shushumna*[1], luminous by her own light. Like a serpent she lives between the joints; she is the goddess of speech, and is called the seed (*vija*), which is endowed with the powers of action (motion) and sensation and circulates throughout the body. The second *chakra*, situated at the base of the organ, has six petals and is called *swadhisthan*, which is the abdominal centre governing the lower vital. The third *chakra*, known as *nabhipadma* or *manipura*, is the navel centre which governs the larger vital and is of golden colour, having ten petals. The heart centre—the *anahat chakra* or *hrdpadma*—governs the emotional being and has twelve blood-red petals. The fifth centre, situated in the region of the throat, is *vishudha chakra*. It governs the expressive and externalizing mind and its petals, sixteen in number, look like brilliant gold. The two-petalled *chakra*, called the *ajnachakra*, is situated between the eye-brows. It governs the dynamic mind, will, vision, mental formation. The central nerve in the nervous system, called the *shushumna*, looks like a hollow canal and goes along the spinal cord to where the *brahmarandhra* (the hole of Brahma) is situated. By a certain flexure, it goes to the right side of the *ajna* lotus and then on to the left nostril, and is called the Ganges. The lotus which is situated in the *brahmarandhra* is called *sahasrara* (the thousand-petalled), at the triangular centre of which dwells the moon. 'From that triangular place, elixir is continually exuding. This moon-fluid of immortality unceasingly flows through the Ida.'

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[1] One of the 'nerves of impulse' or the spiritual channel that is supposed to run through the interior of the spine. There are ten important impulse-carrying nerves: *ida* on the left side of the spinal column, *pingala* on the right side, *shushumna* in the centre of the body piercing the skull and joining the cerebrum, *gandhari* in the left eye, *hastajivha* in the right eye, *pusha* in the right ear, *yashaswini* in the left ear, *alambusha* in the mouth, *kuhu* in the penis, and *shankhini* in the perineum (*mulasthana*). Of these ten *nadis*, the first three are the most important.

(2) *Awakening of Kuṇḍalini*

In the course of a lengthy disquisition on the mystery of yogic transubstantiation Vasant G. Rele says that the goddess Kundalini can be brought under control and awakened by practising certain catches (*Bandha*) and postures of the body (*Mudra*) during the process of *Pranayama* (control of the breath) :

1. *Mula-bandha* is to be practised at the beginning of the process of *Pranayama*. In this *Bandha*, the centre of the perineum (Yoni) is firmly pressed by the heel of the right foot, as in *Siddhasana*; and, when this is neatly done, the whole body appears to rest on that heel; the left leg then rests easily on the right thigh; with the *Puraka of Pranayama*, *i.e.*, with deep and prolonged inhalation, the anus becomes contracted and drawn upwards, the hands. automatically rest on the knees, shoulders appear elevated, and the head and the neck appear depressed between them... While, in this attitude of the body, *Puraka* is completed, *Kumbhaka*, *i.e.*, retention of the breath is practised with the head bent forward, and the chin is made to press firmly against the root of the neck. This causes submersion of "*Kantha-Mani*" (*popum adami*) in the depression caused by the elevation of the shoulders. This attitude of the body is the *Jalandhara-bandha*. After this, the *Rechaka* process of *Pranayama* is gone into, and here the breath is exhaled, the navel drawn upwards, with expansion of the lower part of the thorax, till the abdomen is completely flattened. This is called *Uddiyana-bandha* and with these three *Bandhas* a complete rhythm of *Pranayama* ensures.
2. There are a good many *Mudras* for rousing

Kundalini and the easiest of these *Mudras*, the one to be practised first, is the *Shaktichalan Mudra*. The pose of *Siddhasana* having been assumed both the legs are caught hold of by the hand and made to press firmly on the perineum where *Muladhara-chakra* is situated; then as a next step, with powerful in and out breaths the muscles of the abdomen are made to contract and relax, with corresponding contraction and expansion of the anus. Contraction of the anus stimulates the *Apana* impulse to ascend and meet the *Manipura-chakra*, *i.e.*, solar plexus, around which the efferent fibres of *Kundalini* arborise. The contraction of the abdominal muscles, which press the contents of the abdomen against that plexus, prevents the *Apana* impulse from travelling upwards. Inhalation generates the *Prana*-impulse which meets the *Apana*-impulse at the *Manipura-chakra*. The meeting of *Prana* and *Apana* impulses is the first preliminary for consciously exciting *Kundalini*, which starts successive impulses of *Vyana*, *i.e.*, reflex action, *Udana*, *i.e.*, the ascending, and *Samana*, *i.e.*, the equipoising; and their mode of action is the same as mentioned in the working of the various *Bandhas*. In this *Mudra*, as in the *Bandha's*, the fibres of *Kundalini* are excited at their terminations.

3. The next *Mudra* to be practised is the *Yoni* or *Shanmukhi Mudra*. In this *Mudra*, all external impressions, which are carried by the nine openings in the body to the brain, are stopped by the fingers and heels. These

> nine openings are the two each of the eyes, ears, and nose, and one each of the mouth, urethra, and anus. It is impossible to breathe when the nose and the mouth are closed. It is, therefore, advised that the opening of the mouth should be only partially closed by protruding the lips forward like the beak of a crow.
>
> The *Pranayama* process is then followed by meditation on the six *Chakras* from the lowest upwards. In this *Mudra*, all external impulses of sight, sound and smell, being stopped the nerve centres in connection with these remain inactive and with the in-take of *Prana*, through the opening of the mouth, an efferent impulse, through the gustatory nerves only, is carried to the vagal centre that is to the abode of *Kundalini* in an upward direction. This stimulates the centre to produce an *Apana* impulse which descends down for a very short distance and is immediately met by *Prana*, *i. e.*, the efferent impulse, the meeting of the two impulses again stimulating the vagal centre reflexly through the spinal cord.[1]

Though Rele follows Hatha Yoga in his account of *Khechari Mudra*, he also admits that the 'actual *modus operandi* is difficult to gauge from the very meagre description at our disposal and it would be even risky to suggest one.'[2] It is not that this *Mudra* is in itself unworthy of serious discussion. It is that those who practise it have to cut down the lower tendon of the tongue and move the tongue constantly. They must also rub it with fresh butter, and draw it out to lengthen it with an iron instrument. According to the *Gheranda Samhita*, this painful process should be repeated every week till the tongue can be stretched out to reach the space between the two eyebrows. The practitioner has to turn his tongue upwards and backwards so as to touch the palate, till at length it reaches the holes of the nostrils opening into the mouth. Then he has to close those holes with the tongue (thus stopping carefully his inhalations) and fix the gaze on the space between the two eyebrows. *The Hatha Yoga Pradipika* claims that 'he who knows the *Khechari Mudra* is not afflicted with disease, death, sloth, sleep, hunger, thirst, and swooning.' 'O my beloved!' said Shiva to Parvati, 'know this to be the source of all success, always practising it let him drink the ambrosia daily. By this he obtains *vigraha-siddhi* (power over the microcosm), even as a lion over the elephant of death.'[1]

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[1] Vasant G. Rele, *The Mysterious Kundalini* (Bombay, 1931), pp. 61 ff.

[2] Ibid., p. 68.

(3) *Rajneesh on the Ascent of the Spiritual Current*

Rajneesh claims that those who have actually aroused the Shakti (=*Kundalini*) can listen to the voice of Heaven in the soul. The way to seek her is also the way to spiritual quietude. We must withdraw the senses from their anchorages, 'break the bars of all imprisonments of physical body, feelings and emotions, and mind,' and lose ourselves 'in the formless spaces of Life's infinitudes.' We all need a

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2. *Shiva-Samhita* IV. 32.

Third Eye to comprehend Reality and realize the Absolute. In order that the Third Eye may clearly comprehend Reality and our spiritual consciousness be awakened, it must receive light from within, it must be energized and all the inactive centres in us be permeated by the power of Kundalini. We cannot afford to leave this important power of our life unused and uncontrolled or allow most of our psychic centres to lie dormant, so often to our greatest harm.

Most of us complain because we have not awakened our latent forces. How can we expect success when we carelessly allow the divine power (*shakti*) to lie asleep within us ? Know that the lives of most people are governed from these centres or lotuses and that it is in the lotus of the heart that the first realization of the divinity of the world is experienced. 'Here, it is said, the god reaches down to touch his devotee. Or again, here the sages hear the sound (*śabda*) of Brahman.'[3] Since our acts carry no real force, they have very little effect. It is, however, very different with the man whose Kundalini is actually aroused. He becomes a reservoir of energy. His consciousness is drawn inwards and his nerves are calm. Only a man of this type is able to obtain a firm hold on his mind and its elusive flow. When Kundalini (also called the Serpent-Fire) ascends to the highest centre (*sahasrara*) in his upper brain, clear awareness and comprehension are firmly established in this vital sector. It is from here that the light gradually and naturally spreads and reaches even distant and obscure corners of the mind's realm which hitherto had

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3. Heinrich Zimmer, *Philosophies of India* (New York, 1951), p. 584.

been inaccessible. This will mainly be due to the fact that the *instrument* of that search for knowledge will have undergone a radical change : the searching mind itself will have gained in lucidity and penetrative strength.

Deep and vigorous respirations for ten minutes, 'the Bellows-like Blowings of the Breathing', are very effective in awakening the latent fire-force of the body and in the channelling of all its energies into the subtle channel up the interior of the spine (*sushumna*). In deep and vigorous respiration, used as an object of meditation, maintains Rajneesh, the heaving of the Ocean of Impermanence actually begins to bring the psychosomatic miracle to pass. After concluding the initial respiratory exercise, which is the first part of the meditator's practice of producing psychic heat through violent breathing, he should relax his body and go along with it, co-operating with it for another ten minutes. If the meditator continues to breathe in and out, pressing the air of the inspiration down to the very bottom of the lungs and shooting the breath forth like an arrow, further progress may be expected. Any discriminating observation or distraction will be only an obstruction here. When aiming at *dhyana* one should, as it were, let oneself go at this point into non-discrimination and no-purpose and continue diligently to make his breath deep and vigorous. The next stage, lasting for another ten minutes, requires the meditator to ask himself emphatically : 'Who am I ?' Let him ask this question with all his might without interfering with his breath in any way. The breathing air will strike against the coiled-up Kundalini, 'the central pivot upon which the whole complex apparatus of the body and mind moves and turns,' and lead her upwards to the highest centre which is the object of yoga seeking super-worldly bliss. At this point, again, further progress may be expected. When the disciple of this method asks himself : 'Who am I ?' for ten minutes and focusses his whole being on this question, the tension creating forces within his mind disappear at the end of this stage. The fourth and last stage of practice requires the meditator to stop asking the question, to remain where he is, and to enjoy the serenity of letting go. By this time the Spiritual Current will have entered the ultimate thousand-petalled lotus at the crown of the sadhaka's head (the *sahasrara*), where Shiva and Shakti are one.

4

Of interest, in the first place, is the unprecedented thoroughness with which Rajneesh deals with the problem of awakening the mysterious Kundalini. Now for the first time is recovered from the oblivion in which it had hitherto remained the scientific method of arousing the sleeping serpent as it was practised by the ancient Tantric worshippers. Nor is it only the salvaging of a forgotten method that will give *Jin Khoja Tin Payian*[1] its place in Tantric literature. As a practical guide to modern sadhakas it has manifest qualities which no other work on this subject has. Through some six hundred profusely annotated and illustrated pages the discourses proceed, bringing to light, not only a countless host of scientific and psychological facts, but in addition their relevance to Yoga as well. In the survey are included methods of raising the Spiritual Current to the highest centre as well as those of self-realization.

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[1] A collection of discourses on Kundalini. This volume of the Acharya's speeches has been meticulously edited by his private secretary, Swami Yog Chinmaya.

Rajneesh does not ask you to practise mudras and pronounce mantras to arouse the sleeping goddess. Nor does he disqualify some of the sadhakas on the ground that they are 'unfit to receive the instructions on equal terms.' You do not have to reverse your tongue, continually practise the contemplation of the 'Lotus of Command' (*ajna chakra*), or perform the funeral rites of your ancestors at the junction of the three rivers (*Triveni*) to realize the identity of atman with the Brahman. You may go headlong and accomplish your liberation in a single attempt. What is needed is determination, a heart filled with intense longing for the state of nirvikalpa samadhi.

Rightly does Rajneesh refrain from explicitly specifying the nature of the experience which is obtained at the end of the third stage. All he can safely vouch for is that the moment the rising force enters the ultimate thousand-petalled lotus at the crown of the head, the sadhaka experiences a release, a freedom. He becomes, in the words of G. S. Arundale, 'a bird which has at last begun to find the use of his wings.'[1] All barriers break down, so that 'the individual sees into the heart of things, no matter what they are, and sees them as growing entities, their glorious future disclosed to him as embryonic in them.'

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[1] Kundalini : *An Occult Experience* (Madras, 1947), p. 4.

Rajneesh is fully aware of the ineffability of the experience the sadhaka has after the Shakti is actually aroused. When he tries to express it he finds, like Walt Whitman, that his

> ..tongue is ineffectual on its pivots,
> My breath will not be obedient to its organs;
> I become a dumb man.

Rajneesh cannot explain the transformation brought about by the ascent of the spiritual current to his own upper brain (*sahasrara*). The experience, he says, is inexplicable in terms of human speech.

Even this 'encyclopedia with a human voice' admits his inability to describe what one sees when the gate of true meditation is opened. Who says that when the Shakti is awakened, the soul 'swims joyfully in the ocean of divine ecstasy, like a fish !' Do not be cheated by Ramakrishna or anyone else. Just find it out for yourself. Rajneesh's process, like that of Zen, is 'a leap from thinking to knowing, from second-hand to direct experience.'

Unlike many other books on yoga, Rajneesh's work is able for the most part to command immediate acceptance, if not admiration, by the modern educated man. Its modern reader is drawn to its subject matter and to its scientific approach. It reminds him of a science, and of an enlightened approach, which he had thought to be specifically modern and to which he can easily commit himself. Thus he begins to trust the Acharya's intentions, and to accept his analysis and interpretation of Kundalini Shakti and the methods to awaken the 'coiled-up' serpent power.

Rajneesh asserts that the very roots of the aspirant's body and spirit are shaken by the storm created in his body by deep and fast breathing. Through regular and diligent practice, he begins to perceive that he is something quite apart from his body. If he is capable of sustained attention to the flow of breath, he will also realize that he is as much sundered from his breath as from his body. The second stage of deep and fast breathing coupled with complete non-interference with the actions of the body helps him to end the complexes born of civilization and creates the feeling of bodilessness.

Moreover, when the volume of oxygen in the body increases with deep and fast breathing, the energies lying dormant are immediately awakened. The first phase in this fourfold rhythm of practice is reminiscent of the Bhastrika, one of the well-known methods of performing Pranayama. The yogi who performs the Bhastrika is expected to sit in the 'lotus posture' (which consists in crossing the feet and placing them on both the thighs), keep the body straight, and, closing the mouth carefully, let the in-breathed air be expelled through the nose. *The Hatha Yoga Pradipika* says that the air 'should be filled up to the lotus of the heart, by drawing it in with force, making noise and touching the throat, the chest and the head. It should be expelled again and filled again and again as before, just as a pair of bellows of the blacksmith is worked.' And one of the breathing practices widely hailed by Tibetan yogis included violent breathing in order to produce psychic heat. The 'Art of the Bellows-like Blowings of the Breathing' was practised 'to prevent the rebounding of the air' and when the psychic heat was produced

By retaining...in the psychic-centres the vital-
force,
Something akin to heat is produced at first;
Secondly, blissfulness is experienced;
Thirdly, the mind assumeth its natural state;
Then the forming of thoughts ceaseth automatically,
And phenomena, appearing like smoke, mirage,
and fire-flies,
And something resembling the light of dawn,
And something resembling a cloudless sky are
seen.[1]

Violent breathing, Rajneesh maintains, disturbs the delicate balance between the oxygen and carbon dioxide in the sadhaka's body. While the former increases his capacity for remaining awake and helps the drooping lotuses to turn upward, the latter increases his slothfulness. The Acharya therefore rightly claims that when more and more oxygen is extracted from the *pranic* reservoir in nature and stored in 'the human-body battery', the spiritual 'opening' of the aspirant becomes an easy affair. In fact, the difference between the dead end which is the body and the living end which is the spirit is perceptible only when the battery is fully charged.

Oxygen is essential not only for the growth and existence of organic life on earth, but also for the inner cleansing of the body and energizing its psychic centres. The psycho-physical heat produced by violent breathing meanders through the nerve-channels of the psychic nervous system. It helps the aspirant to awaken his essence.

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[1] W. Y. Evans-Wentz, *Tibetan Yoga and Secret Doctrines* (London, 1958), p. 195.

Take the following tips before you attend the spiritual exercises :

1. The aspirant should avoid solid food and tight clothing. It would be better to join the proceedings with little or nothing in the stomach.
2. All trainees are advised to have a bath before coming to the meditation centre.
3. During the course of strict practice and in the meditation camp they should not engage in the kind of talk that is unprofitable, that does not lead to detachment, dispassionateness, and tranquillity. Talk should be limited to the minimum.
4. Since conservation of energy is essential for meditation, our sense organs must be given adequate rest. It would be advisable for the aspirant to look at the sky or the ocean, keep the eyes half-closed and the attention fixed on the tip of the nose.
5. The ocean of endless Primal Energy—the 'common-cosmic-Ansanbaluiazar[1]—falls into him the moment he ceases to be himself and is no more than a living vibration.
6. When the Primal Energy begins to ascend from the 'base root' to the thousand-petalled lotus, he experiences something like an earthquake within and his total personality is shaken. One must not feel frightened. Those who want to awaken their serpent power lying asleep at the base of the spine, must abandon all fear and allow the goddess

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[1] Gurdjieff's expression for the Great Life Force.

to pierce 'the coating of the personality' so that a new life can begin to flow towards the top of the head.

7. As soon as the first stage of violent breathing for ten minutes is attained, you must deliver yourself freely into the 'hands' of your body. Do not think, do not speculate, do not attempt to do anything which would interfere with the proceedings. In the spiritual exercises practised by Rajneesh's 'followers', as in Pak Subuh's latihan,[1] 'the far higher energy that is released from the higher centres seeks to fill the organism with new life. It is obstructed by the tainted sensitive energy, which it drives to the surface. The result is that memories lost in the subconsciousness and habits that are suppressed in external behaviour all begin to produce visible reactions. Put simply, the trainees begin (*a*) to see themselves as they really are, and (*b*) to show themselves to others also in their true character.'[2]

8. Most of us today live under 'anonymous authorities' like public opinion, and 'the mask that is put on us by education and fastened by fear and training' controls our behaviour. We must not, however, try to control the

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[1] Pak Subuh, the Indonesian mystic, was born in Java in 1901. He insisted that the true meaning of latihan (from *latih*, to become familiar with something, to assimilate and take it into oneself) is worship of God. 'The nearest equivalent is probably training. *Vide* J. G. Bennett, *Concerning Subud* (London, 1959), p. 95.

[2] *Ibid*, p. 136.

movements of our body when the vital energies within us begin to rise upward. It is meaningless to be slaves to the authority of public opinion. 'It is an anonymous authority with a capital "A" when the authority is a composite of ourselves, but ourselves without any individual centres. We are in the long run afraid of our own collective emptiness.' We are deceived by our own fancies. We are subjected almost from early childhood to influences which are pernicious and inevitably produce in us such characteristics as hypocrisy, vanity, deceitfulness, self-importance, and egoism. But in the second stage of the spiritual exercise when we do not try to resist anything, all the feelings of joy and sorrow will gush out and find expression in one form or the other. The venerable Acharya goes on to tell us that we must surrender to and co-operate with the awakened energy and give ourselves complete freedom. 'If you want to move about, move; sing if you want to sing; or if you want to cry, cry. This is God's power working through you and cleansing you. It is better to stand up, but sit if you feel you must. Now close your eyes and keep them closed until I tell you to open them...Ignore any strange sounds you may hear....Begin.'.

The aim of the technique which Rajneesh proposes, like that of all yogic practices, is precisely to tear off the veil, to pierce the illusion, and enable the seeker to realize the spiritual Self as He truly is. It comprises the following stages :

1. Violent breathing for ten minutes;
2. Deep and fast breathing leaving ourselves to our bodies, letting them go, co-operating with them for another ten minutes;
3. (1) plus (2) plus repetition of 'Who am I ?' within ourselves with all our might and vigour also for ten minutes;
4. Remaining silent and waiting for something unknown to happen.

The sadhaka must have a will of steel which he should apply to all the spiritual exercises without exception. Half-hearted measures are doomed to failure. All tension and fear and doubt must be banned when he embarks on the second stage of the spiritual practice. It is well for him to remember that, while breathing, he should *keep his eyes closed* and his mind fully concentrated upon the breathing process. The birth of even a single distracting idea should be prevented 'by exercise of mental alertness.' When he is asking, 'Who am I ?', he should do so with full force and leave no gap between one question and another. As soon as the first three stages are attained, he should lie down for ten minutes, as if dead. Slowly, very slowly should he open his eyes or else cover them with his hands. If he finds it difficult to get up, he should breathe deeply and try again.

5

When the sadhaka reacheth the fourth stage, he relaxeth the mind and attaineth tranquillity.

The first three stages are just preparatory processes, and not meditation. The three stages, when successfully attained, lead to the fourth—to the stilling of the sadhaka's mind 'and the sinking away of the yogi into a transempirical awareness.' These stages have been conceived after a certain principle, namely, no tension, no relief. The venerable Acharya terms it 'the method of alternating the tensing with the relaxing process; Let your roots go deeper to enable you to spiral up higher. After thirty minutes of continuous tensing of the mind, you will feel completely relaxed and your mind will be left in its primordial condition. And, as Milarepa hath said,

> When the mind is left in the primordial, unmodified condition, Knowledge dawneth;
> When this condition is maintained, comparable in its calmness to the flow of a calm river, Knowledge in its completeness is attained.
> Wholly abandon all directing and shaping of thoughts;
> Ever maintain quiescence of mind, O *yogin.*

So long as the yogi is absorbed in the depths of his consciousness,
he is dead to the past;
he is alone;
he lives with himself as he is;
he looks at life without the bondage of time;
he has put away all ideals and ideologies;
he has begun to face himself as he is;
he is in true samadhi.
His true guide is the 'feeling brain';
his sensing and feeling parts are as essential as his thinking part.
He is possessed of a real 'I' which is not 'subser-

> vient to public opinion whether by way of submission or revolt.'

The true yogi understands and is aware of the process of resistance.

Instead of going after gratification and sensation, he searches out reality.

He does not have any teacher, physical or hidden.

He is free from all desires, even from the desire for an answer, which gives 'the ease of full attention.'

He knows, in the words of Krishnamurti, that

> Knowledge, belief, conviction, conclusion and experience are hindrances to truth; they are the very structure of the self.
>
> The desire to experience truth must be searched out and understood; but if there is motive in the search, then truth does not come into being. Can there be search without a motive, conscious or unconscious ? *With* a motive, is there search ? If you already know what you want, if you have formulated an end, then search is a means to achieve that end, which is self-projected. Then search is for gratification, not for truth; and the means will be chosen according to the gratfication....[1]

His mind is, therefore, free to discover and 'still for truth to be. ' The light that fills the highest centres of his body has revealed that his life has no beginning and no end. He is both dead and living.

The civilization in which the individual participates imposes some amount of privation on him, which makes his life hard to bear, which accounts for his deceptions, his hypocrisies, his brutality, his emptiness. Let us return to Nature and recapture our lost innocence. Let us remember that when flowers bloom, they do so for the sake of blooming, and because blooming brings them joy. When I ask you to return to Nature, it sounds like asking you to have a purpose, a desire. Nothing could be more purposeful than to discard all purpose and resist the rush of desire. But the individual's life has grown so unnatural through discipline, through control, through self-denial, through abstinence, austerity—that he is compelled to have a purpose which is to get back to Nature, to be restored to her. What I ask you, says the Acharya, is to discard all desire and abandon all attachment, but your hold over them is so tenacious that loosening it has to be made a purpose for the time being. Once you are awakened to your alienation and are not anti-nature, you should throw away the natural as well as the unnatural. The very thought of being natural in the unalienated, natural man becomes, psychologically, a hindrance.

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[1] D. Rajagopal (ed.) *Commentaries on Living* (London, 1967), p. 89.

Since meditation is both complete absorption and expansion of consciousness—a state in which the mind is completely quiet, neither thinking, nor afraid and therefore intensely alive—the meditator may feel inclined to dance. In case he is so inclined, let him not curb or thwart this natural urge; let him not be ashamed, embarrassed or frightened. Let his wife and children think him mad if they cannot help doing so. Sadhakas with fear and violence in them can never make any spiritual progress.

Let living be life's aim, living which is 'totally negative, totally empty, without any action.'

Put a stop to time and be orderly, natural, free of inward conflict on the instant. There is no other moment. (Remember Carlyle's famous lines : 'Up, up ! Whatsoever thy hand findeth to do, do it with thy whole might. Work while it is called Today; for the Night cometh, wherein no man can work.')

They, indeed, who do not know that both matter and spirit are in *essence* energy dwell in duality and set religion against science. Tell me, does not all spiritualism, plunging into the depths of the Self, confirm that Atman is pure energy ? And has not nuclear research revealed that the basic elements of matter--the elementary particles of which atoms are constituted—are ultimately of non-material derivation ?

Therefore it is idle to talk ignorantly of two separate entities, the living and the dead.

Our mind wears so many faces. When it says, 'I am everything,' it is Ahamkar; when it is engaged in cognizing it is Buddhi, and when it is undirected, when it just flows with every passing thought it is Chitta. Therefore Buddhi, Ahamkar, and Chitta should be looked upon as the three faces of the same mind. In fact, when the atman is agitated it is called *manas*. When water plays upon water owing to the agitation caused by the wind, people do not think the wave different from the water. It is the agitated mind that appears now as Ahamkar and again as Buddhi and Chitta.

'Today,' reports P. J. Saher, 'anything even remotely connected with the word spiritual is suspect. This is not so much due to a bias for what is commonly called materialism, as to a deep-seated prejudice that it is wiser and safer to leave certain things unknown. The word spiritual conjures up in the mind of the average person either the idea of saints and visions or that of rank fraud.'[1] When the gap between matter and spirit is proved illusory, no one can prevent the distance between science and religion, between materialism and spiritualism from being eradicated altogether. Rajneesh is a Vedantist in that he believes, as Vedanta does, that atman in man and Brahman in the universe are completely identical. He therefore perceives no difference between creatures, between matter and spirit. He knows that Self alone is everything, that only the Absolute exists, that Brahman (=the Self) is everywhere, eternal and unvarying, and that 'thou thyself art that unequalled Brahman.' *Tat tvam asi*. 'Thou art to be aware of the identity of thine inmost essence with the invisible substance of all and everything.' The belief that there can exist anything which is different from Brahman is the result of ignorance. The gods reject one who knows them as different from the Self. The beings reject one who knows them as different from the Self. The All rejects one who knows it as different from the Self. This brahmin, this kshatriya, these worlds, these gods, these beings, and this All—are that Self.'[2] Rajneesh rightly claims that the materialist and the spiritualist have indeed one thing in common: they believe in one nondual Reality, either matter or spirit. Their difference lies in the fact that whereas materialism, by insisting on the welfare state, is deprived of the kingdom of heaven, spiritualism, by insisting on man's spiritual welfare, ignores his secondary needs and tasks. The Acharya is a great advocate of the material prosperity and social welfare of the modern world, but his only regret, like that of Dr. Radhakrishnan, is 'that we put the cart before the horse.'

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[1] *Eastern Wisdom and Western Thought* (London, 1969), p. 54.

[2] *Brihadaranyaka Upanishad*, II. iv. 6.

6

Reality is never reached through external controls and sanctions. Nor, in fact, can you search after Him who is unknowable. If you are willing to boil your yearnings to the melting-point and allow your ego to evaporate, you will experience an explosion, an instantaneous leap into supreme bliss, and a sudden transformation. When the sadhaka's yearning for the Absolute rises to 100 degrees Fahrenheit or higher, he is at once established in the Absolute while his own ego is completely annihilated. But we have conspired to bring about a thoroughly irreligious world by erecting temples and mosques, churches and gurudwaras on the way which leads to Him and by dividing mankind into innumerable wearisome sects, groups and organizations. Our real soul, being divine, unceasingly urges us to realize our divinity, to turn towards light, towards a higher consciousness, but our yearnings are suppressed either by ourselves or by the crowd around us, and are not allowed to reach the peak point where spiritual explosions take place. Where people are thirsting for high honours, wealth and recognition, even spiritual enlightenment becomes suspect and is naturally looked upon as sheer lunacy. Most of us, therefore, nip all such yearnings in the bud and leave no place for God in the world.

But does the Acharya ask us to make spiritual enlightenment an object of desire ? His denunciation of all seeking and craving is always vehement. He tells us that we cannot really experience that which may be called God because we are never completely quiet. How can our mind be quiet when it is craving ? 'It is a great art for the mind to be completely silent without coercion; and only then is there a possibility of experiencing that which may be called God.' We must have our mind thoroughly void in all conditions, then we will have a quiet mind. But when this is attained, do not harbour any thought of it. Rajneesh suggests, as does Krishnamurti also, that desire in any form—even for spiritual achievement—'is action postponed. Desire is ever of the future; the desire to become is inaction in the present.'

Let us not 'build up our experiences on the screen of time.' Let us not regret the past and worry about the future. Let us proceed with our search in total loneliness and in totally dark realms. When this is accomplished and our search becomes its own light, the very awareness of being alone destroys the loneliness and creates its own courage.[1]

Those whose heads are stuffed with superficial information—with the Gita, the Bible, the wearisome sermons of saints and prophets—can never hope to be delivered from the snares laid by Ignorance (*avidya*). It is because of their memory-habits and cheap, shallow intellectualism and superficial book-knowledge that their thirst for spiritual enlightenment is stifled even before it has made itself felt. We have driven God away from His own world. But the moment this thirst for God is felt in the innermost core of the human soul, that for honour and wealth is at once driven away.

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[1] Acharya Rajneesh, *Flight of the Alone to the Alone* (Bombay, 1970), p. 17.

Life, continues the Acharya, is no doubt mysterious, but it is enough if one is able to liberate oneself from the grip of the past, from the reign of intellect and all attachments to that which forms the I-process. Give up the habit of thinking about others, of cunningly beautifying your own ugliness and smearing and tarnishing the beauty of others. Be spontaneous and uninhibited, but not self-assertive and arrogant. Remember that where 'there is no Self, spontaneity is licentiousness and licentiousness is sheer thraldom. To be spontaneous one must be in touch with the fount of creativity whose essential quality is to be itself, in its "isness". Without this experience, how can there be freedom, autarchy, unobstructedness?'[1]

But Rajneesh's doctrine is not irrational or anti-rational, even though it does imply that the undeveloped intellect of most of us who have 'passed through the disastrous process of modern education is hopelessly inadequate for a wise ordering of life.' The Acharya draws our attention to the limitations of the human mind and especially to its habit of looking at things and itself through the thick screen of past experiences, and of comparing things with one another and arranging them in the order of preference.

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[1] Bernard Phillips (ed.), *The Essentials of Zen Buddhism* (London, 1963), p. 377.

'The whole habit of comparison and valuation is based on a misunderstanding and distorts the real nature of things. Differences exist in the world, but they are not differences in value. Inequalities exist everywhere and, do what we will, we cannot wipe them out; but arranging them along a scale of values is entirely arbitrary, not only in the sense that the scale may be arbitrarily selected, but in the further sense that the assignment of a place on any scale is also arbitrary.'[1] (Zen masters repeat exactly the same fundamental truths when they say that the intellect's function is only to discriminate this from that, to divide the one into two. God does not reveal Himself to those whose minds are stuffed with rationalistic ideas; it is not that He dislikes them, but that He is simply beyond them.)

Meditation requires exceptional qualities of awakedness obtained by 'an intense life during which we grapple with experiences with the whole of our beings.

'The soil of the soul must be ploughed with the sharp shares of joy and suffering which follow each other like the continual tempering and retempering of the best steels in order to render them more malleable; for it is by these inner alternations that the soul acquires malleability.

'But this suppleness cannot be acquired by fleeing from life, and avoiding obstacles.'[2]

Nor can you acquire it through intellectual analysis. There is 'something' in all of us which cannot be pacified by the intellect alone. We must look upon intuition and intuitive insight 'as worthy modes of acquiring a fuller depth and meaning to life...We cannot get a living impulse out of a dead metaphysics.' Intuition alone can penetrate to depths unfathomed by the mind.[1] But it must be that intuition which is nourished not by wishful thinking and blind caprices, but by genuine spiritual insight, by true vision, by direct knowlegde and inner certainty. Whereas intellectual comprehension 'is the establishing of a subject-object relationship, in which the comprehending subject remains outside the object,' intuition is dynamic, 'a moving towards or with the subject of our contemplation, until we have caught up with its movement, until we have become one with it and are able to experience it from within, in its intrinsic nature, in its particular rhythm.' To be moved intuitively is 'an act of spiritual participation, a becoming one with the subject of our contemplation, and finally leads to the inner unification, the great synthesis of all spiritual, mental, emotional, and bodily qualities of man : the state of completeness.'[2] In this highest state intuition is transmuted into revelation.

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[1] A. D. Dhopeshwarkar, *Krishnamurti and the Experience of the Silent Mind* (Bombay, 1965), p. 35.

[2] Robert Linssen, *Living Zen* (London, 1954), pp. 110 *et seq.*

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[1] 'In the one complete world, strictly speaking, 'asserts D. T. Suzuki, 'no reference is possible either to the spirit or to the sense-intellect. Being absolutely one, there is here no room for terms of distinction or discrimination; indeed, no speaking, no thinking is possible here; an absolute silence is probably the only way to describe the somewhat of it. Even silence, if it is understood in contrast to sound or speech, will certainly miss the point. But as long as we are all humanly and socially constituted, we cannot remain eternally dumb;...' See Bernard Phillips (ed.), *op. cit.*, p. 385.

[2] Lama Anagarika Govinda, *Foundations of Tibetan Mysticism* (London, 1959), p. 162.

To those who mistakenly assume that it is the emotionally weak who react to deep and fast breathing and to the relaxation of the body, Rajneesh replies that unremitting perseverance in meditation is only possible for those who are strong-willed, not for those who are mentally sluggish or weak-hearted. In actual fact the best results are obtained by the strong-willed sadhaka who, standing in the right yogic posture for half an hour at a stretch, produces the psychic heat through deep and violent breathing, and not by the unenlightened worldlings and shallow-minded critics who find even ten such breathings tiresome. Know that most of these people are oblivious of the true quality of modern education which has robbed them of their innocence, their old images and models. They think that these institutions turn out great intellectuals. But does anybody, the Acharya asks, truly become an intellectual merely by obtaining a university degree ? Do these institutions galvanize our intellect and our latent energies into action ?

7

Rajneesh asks you to relax your body because you have made it a regular muck-heap of tensions and complexes. The so-called civilized man of today is but a slave of what is called 'public opinion.' His life is a pathetic tale of harsh repressions, of his utter inability to do anything without being influenced by the opinion of other people, and of his complete failure to achieve inward independence and an inward free judgment.[1] It is due to this subservience to and dread of public opinion that he, for example, smiles when he actually loses his temper. His body prompts him to kill the offender and his fist gets ready to act, but it is disappointed, and the urge towards the expression of anger is thus repressed. Those who know the nature of anger will tell you, as I also do, that instead of giving the offender a false, feeble smile, you should just clench your fist under the table and then open it. Continue this process for at least five minutes. The laughter born of this process will surely be different and genuine too.

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[1] J. G. Bennett, *What are We Living For* ? (London, 1949), p. 63.

When the *sushumna* current opens and the Fire reaches the crown of the head (*i.e.* the Thousand-Petalled Lotus), the meditator finds his blind urges and unrestrained passions growing into the power of universal love. His mind becomes super-sensuous, super-conscious, and he gets, as Swami Vivekananda said, beyond even the intellect, where logical thought cannot reach.

The effect of the stirring of the Inner Fire may seem disastrous to those who love to live in ignorance and die on the human or mundane plane. The goddess embodies the potentiality of nature, whose effects are both divine and demoniacal. She destroyeth your old phenomenal self and transmuteth the poison of death into the elixir of life. (She changeth black carbon into a diamond and maketh glittering and transparent stones out of opaque materials.) Those who do not want the finite to be converted into a vessel of the infinite or their mortal life to be transfigured in the rays of her love, find her dreadful.

When the flaming serpent 'climbs mightily, stormily on its way' and touches with its flaming mouth the centres of psycho-cosmic forces in the sadhaka's body, the centres are at once activised and the lotus-buds turn upward as fully opened flowers:

> As if a fiery kiss had broken their sleep,
> They bloomed and laughed surcharged with light and bliss;

and the aspirant obtains spiritual experiences. Each part of his being undergoes 'a high celestial change,' and 'Powers and divinities burst flaming forth'. He becomes directly conscious of the inner relationship between conflicting truths, things, sense-data, etc., a relationship hardly perceived by the logical mind, and is never the same again. He has a sense of timelessness, a consciousness of the oneness of everything, and the conviction that the familiar ephemeral *ego* is not the real *I*. When the mystic serpent is awakened, it strikes at new places in the body and creates new doors of perception when the usual sense organs fail to accommodate the inflow of increased energy. It causes the sadhak's mind and spirit to be thrown open to new influences outside his own limited perception; it enables him to get out of his physical body, his fleshly sheath, and when new doors of perception open, to engage in telepathy, clairvoyance and similar metaphysical pursuits. In getting out of his body and into the astral world he extends his range of 'notes' upward, extends it enough to become aware that there are greater things ahead of him.

It would be a mistake, however, to believe that the Acharya underestimates the value and meaning of our physical body. There has in some quarters been a tendency to downgrade the body. The body, it is said, is only, or primarily, gross matter. To describe it in that way is to sweep aside its importance 'as a vehicle or tool of a perfectly developed and enlightened mind, as demonstrated by the radiance and perfection of the Buddha's body.' The body is, so to say, a magic ladder full of secrets; it is Brahmapura, the city of Brahma, the natural stage of all spiritual practices, a stage 'between heaven and earth, on which the psycho-cosmic drama is enacted. For the knowing one, the initiate, it is the sacred stage of an unfathomably deep mystery play.'

What the Acharya calls meditation is but the awakening in us of our latent energies. The process of *dhyana*, he says, consists merely in the loosening of the vital streams that have ceased to flow, and in relating the awakened forces, which dwell in the human body, to the primordial energies outside. As soon as we are related to these external forces, our finite consciousness is fused with the consciousness of the all and 'the dew-drop slips into the shining sea.' Kabir had reversed the simile in his famous couplet :

> Herat herat he sakhi, rahya Kabir hirai,
> Samund samana bund men, so kat heri jai.

It is not the drop that slips into the sea, but the sea that slips into the drop ! Untapped resources of energy and knowledge come into the open, and capacities are revealed which were hitherto unknown to us. The macrocosm becomes conscious in the microcosm (but not vice versa), and it is in this process that with the rapture and joy born of the realization of completeness we saturate and imbue, permeate and pervade this body so that not a single spot of our entire body remains unpervaded by the rapture and joy born of the sense of completeness). And it is in this state that we, in spite of our 'muddy vesture of decay,' hear the harmonies of the world of spirit, and exclaim :

> Look how the floor of heaven
> Is thick inlaid with patines of bright gold:
> There's not the smallest orb which thou beholdest
> But in his motion like an angel sings.
> Still quiring to the young-eyed cherubins...

8

When the third stage is reached the aspirant must ask himself with all his might and being that 'magic question' which is 'the golden key to every passage in Indian philosophy': *Who am I*? Let the question sink into his innermost depths like an arrow.[1]

In actual fact our knowledge that we are neither the body nor the breath is not sufficient. The moment the questioner becomes the question itself, he receives the answer from within. It is absurd to believe that the answer does not lie at the innermost core of his soul and that his innermost being does not know who he is. The knowledge is within; it is hidden inside.

These three stages lead you to the door.

Your entry into the inner sanctuary, however, is made possible only after you have successfully gone through these stages and performed these exercises with all determination and in the right frame of mind. The first three stages require your active participation, but the fourth one does not demand anything of you.

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[1] ' "Who am I" is not just an intellectual exercise, as has been thought, but a technique for resolving the basic dualism which bars the way to synthesis.' *Vide* Wei Wu Wei, *Ask the Awakened* : *The Negative Way* (London, 1963), p. 39.

Wisdom is born at the level of Mind-in-itself. But once it is born, it remains with the *siddha* (the wise, the enlightened) in all conditions, including the condition when his mind is not at rest. Why is the state of quiescent consciousness recommended ? Because the turbulent waves of thought coming one after another will not allow his mind to be smoothed and converted into a shining mirror. Enlightenment takes place when the mind has passed from consciousness of objects into a state of perfect tranquillity, but after the Enlightenment, thought is rendered impotent, everything that was indispensable before now becomes useless, and all illusion disappears. For one who has caught a glimpse of the Lord, nothing remains but the Lord Himself.

Meditation is 'total death'. In fact; even death does not obliterate the personal ego to the extent that meditation does.

Those who are willing to convert the transient elements of their empirical personality into the organs of a higher reality can tread the path of Enlightenment. If they are willing to expose themselves to utter dissolution, they can make a journey towards God.

Danger lies in what the Acharya terms '*mahamrityu*'—in complete dissolution. But the mystic alchemy of the meditator can be likened to the transmutation of black carbon into a diamond or of base metals into 'the pure uncorruptible gold of the *prima materia*, into the imperishable jewel (*mani*) of the adamantine mind.' When the river mingles with the ocean it certainly loses its personal identity, but were it to dread its death it would never have achieved the infinitude of the ocean.

Those who save life lose it, and those who risk it are surfeited with it.

Know that you cannot receive unless you first give.

The mind must not be ruffled by vain arguments and thoughts. A mind in turmoil is incapable of receiving the imprint of Enlightenment just as a shaking camera is no good for taking accurate photographs. When the vagrant breeze disturbs the sea waves, the moon is broken into pieces, and unless you have seen her 'in the golden canopy of the evening sky', these scattered pieces on the surface of the sea will give you no idea of her splendour.

Meditation is possible only when your thoughts are dead and the mind has assumed its natural state (*i.e.*, the forming of thoughts has ceased automatically). 'Nothing can be achieved with a mind laden with the cares and worries of life. No amount of pondering can solve your problems. No lamenting can bring relief. Arise ! And bring the mind to its abode of peace within the heart. A calm mind can accomplish everything.'[1]

The meditator should thus still his mind and be ready to die—to die to his ego, to part with his 'likes and dislikes, caprices, idiosyncrasies and whims, and all that conflagration of a million and odd passionate trifles which taken together symbolize what is dearest to us.' Meditation is dangerous because it involves death—because it is possible only when the meditator is willing to surrender the stability of his self, to let his ego die. Jung was right when he said that : 'fear of self-sacrifice lurks deep in every ego.' In spite of this, the Acharya exhorts you to engage in meditation *because* meditation is dangerous. He assures you that he would never have invited you to his meditational exercises were they not really dangerous. You must also heed his warning that one should never go to anything which does not involve danger or which does not promise life through death.

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[1] Selvarajan Yesudian, *A Yoga Miscellany* (London, 1963), p. 192.

In his very effort to save life many a zealous hedonist loses it. Those who live it and save it are the people who are somewhat reckless, who do not have any animalistic fondness for survival. Know that all such fears--fear of death, of insecurity, of others--spring from and are rooted in ignorance (*ajyan*).

The Acharya reminds you of St. Matthew when he says : 'He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.' (10 : 39).

And his discourses have only one principal theme: 'The kingdom of God is within you.' (*St. Luke*, 17:21)

To the earnest meditator, therefore, death is not horrifying. He knows, as George Ivanovitch Gurdjieff did, that 'A man may be born, but in order to be born he must first die, and in order to die he must first awake.'

P. D. Ouspensky, one of Gurdjieff's most devoted pupils, says that his master believed that man 'is hypnotized and this hypnotic state is continually maintained and strengthened in him.' It cannot surprise us, bearing in mind the identical views and insights these two sages have expressed, that the Acharya says the same thing and voices the same genuine concern for the salvation of those who ′exist in hypnotic sleep'. The reason why Rajneeshc omplains so often and so bitterly about the twentieth-century society is that it does not encourage direct experience of Reality. He obviously believes here that 'the mental attitude of the fencer'—going right ahead with no looking back—has altogether disappeared and man today is unable to eat when he is hungry, to sleep when he is tired. He lives according to concepts, formulas, ideas, theories, and cannot, therefore, give complete attention to that which he wants to understand. There are various forces actively working to keep him in his hypnotic state and prevent him from seeing the truth and understanding his position. Gurdjieff has recounted the following tale to illustrate man's position :

'(There was a) very rich magician who had a great many sheep. But at the same time this magician was very mean. He did not want to hire shepherds, nor did he want to erect a fence about the pasture where his sheep were grazing. The sheep consequently often wandered into the forest, fell into ravines, and so on, and above all they ran away, for they knew that the magician wanted their flesh and skins and this they did not like.

'At last the magician found a remedy. He *hypnotized* his sheep and suggested to them first of all that they were immortal and that no harm was being done to them when they were skinned, that, on the contrary, it would be very good for them and even pleasant; secondly he suggested that the magician was a *good master* who loved his flock so much that he was ready to do anything in the world for them; and in the third place he suggested to them that if anything at all were going to happen to them it was not going to happen just then, at any rate not that day, and *therefore* they had no need to think about it. Further the magician suggested that they were *lions*, to others that they were *eagles*, to others that they were *men*, and to others that they were *magicians*.

'And after this all his cares and worries about the sheep came to an end. They never ran away again but quietly waited the time when the magician would require their flesh and skins.'

This is on the whole the view to which Rajneesh also inclines. All through his discourses we find the same idea, that most of us are machines governed by the power of external influences. We do not know who we are, what we are living for, whether we are yes-sayers or free. We are like the hypnotized sheep of the Eastern tale Gurdjieff has related. Rajneesh tells us the same story in *Satya ki Khoj* (p. 10) and goes on to show that nothing could be more incredible than our belief that we are free people. 'Do not suppose,' he says, 'that a man becomes free by saying so. We are all slaves, the slaves of our own stupidity, of our own infirmity, habits, and beliefs.' We have hypnotized ourselves into believing that we are free or that we are immortal souls. 'An immortal soul is surely the most valuable treasure which a being could possess, and yet those who claim that they have one very seldom concern themselves seriously with its welfare.'

The sadhaka's half-heartedness is the only obstacle to the awakening of his latent energies. It is an inner attitude of determination, of doing a thing from the inside that is needed. The sadhaka will never succeed through any partial response, and no fragment of his being, neither his head nor his heart, can be the instrument of his salvation.

Once you decide to awaken the sleeping Goddess, let your effort evoke the unqualified endorsement of your entire being. If your decision is sincere and spontaneous, you will not have to force yourself into the acceptance of what you do not like. Doing something against your will only makes you effortful, tense, and angular.

But most of us are only half men, half dead and half alive, our heart being possessed and overcome by self-illusion, by attachment to mere rule and ritual, by sensual lust, and by ill-will. It is in the half, uncreative life that the doer is only half present in what he does. He is separated as much from his love as from his hate. In fact, his love is only half love and half hate, which is why he also feels an urge towards murdering the woman he loves. Such lovers as have not ever wished for the death of their beloved are indeed rare.

When you hate a person, you must hate him with the totality of your personality. Call it what you please, but such wholeness alone brings real satisfaction. Anything that is whole and evokes the co-operation of your entire personality so that the doer becomes the deed, awakens those forces in your body which are lying dormant. Your love is really love when it is assimilated into your being and you are absorbed in it. You should be in love and love in you. Not mere participation in each other, but a fundamental identity between the two.

All aspirants need both a strong decisive will and all the strength in them to awaken their Kundalini.

The Acharya wants me to enter into a state of identity where I become the exercise itself. It goes without saying that as soon as I cherish the thought of awakening my Kundalini or divert my attention to the result, meditation is doomed. When all these thoughts are done away with, including also the idea of the Kundalini, I can realize the state of oneness in which I am the exercise and the exercise is me—for there is no more distinction between the two. This is what the Zen masters called the psychology of *muga* ('no-ego' or 'no-mind'). And this is what the Buddhists term a state of emptiness.

There was an aspirant who asked the Acharya, 'Venerable sir, do you think we who are born with body's cravings like food, drink and sleep also possess spiritual cravings from the moment we are born ?'

The Acharya replied, 'Yes, we do. But it takes time to recognize this urge. All normal children, for instance, are born with good body-feelings and respond to those of other human beings in early childhood. ("In its most important sense," maintains the author of *Sex in Marriage*, "your marriage began when you were born.") But since their body is not ripe to understand these feelings, they do not recognize their primitive sexual beginnings and bodily sensations before they are fourteen or fifteen years old.

'Know that there are certain things—colours and cadences—that begin to be experienced first by the individual and then by the multitude. The ancient sages of the Vedas for instance, do not seem to have possessed a keen sense of smell, and there are many uncivilized races today whose olfactory nerves are not yet fully awake. In the beginning just a handful of individuals found this sense of smell awakened before it was gradually transmitted to the collective mind. Equally rare is the sense of colour which not all of us possess. Aristotle has mentioned only three colours, and there are millions of people even today who are either "colour blind" or unable to distinguish one colour from another. Bernard Shaw, the great Irish dramatist, did not, and could not, make any distinction between green and yellow. In fact, there was a time when people were not even aware of yellowness as a colour, which is comparatively new to our consciousness. And there are many other colours invisible to us but visible only to those who are under the influence of mescalin and LSD. Similarly, there are many notes to which most of us are either deaf or only partly responsive.

'And, since God is the remotest and most transcendental experience, you can realize him only through the awakening of your faculties of enlightenment, the inner urge towards light and freedom, latent in every living being.'

9

To anyone well acquainted with Rajneesh's style and language, the following lines will appear to be no more than a bad paraphrase of the remarkable speech he made on May 5, 1970 in the meditation camp at Nargol. But if they present the hard core of Rajneesh's fundamental ideas underlying this speech, they may be accepted along with the author's linguistic lapses :

THE AWAKENING OF THE KUṆḌALINI POWER AND MEDITATION

(An Experiment and a Verbatim Report)

Do not stand so close together.

Put your mind wholly into these strenuous exercises and know that you will succeed and that your innermost heart will be filled with ecstatic illumination and the flowers of bliss will bloom within. Those who start the journey with hope in the depths of their heart reach their destination, the shores of Light, and experience 'summit glories inconceivable.' Those who can stand upright should keep standing and enter into this experiment with determination to succeed, while those who are sitting are advised not to huddle together. Please make room for those who may—some of them will—fall down. Place the body in the normal, standing posture which will become instantaneously efficacious. Your heart will speed from beat to rapturous beat and your whole body will begin to leap and dance when the Inner Fire flames up. Those of you who want to keep standing should, therefore, get a little farther away from those who are sitting.

And let me remind you once again that if you want to succeed, you must go through these exercises not half-heartedly, but with the totality of your being.

I. The First Tetrad (*Fanning the Latent Forces into a State of Incandescence and Striking them with Violent Breathing*)

Stand erect, keep your eyes closed and your mindfulness alert. Breathe in a deep breath and breathe it out. (*No sooner is the exercise begun than many of the sadhakas begin to shriek and cry, while the bodies of quite a few of them begin to tremble and react in various ways.*) Breathe in a deep breath and shoot it forth...Breathe in...(*Repeats three times*). Put your whole being into the exercise (for success varies according to whether the effort is mild, moderate or intense). Continue to breathe in a deep breath and to shoot it forth, for ten minutes. (*Many more sadhakas now begin to howl, scream and groan, producing a confusion of sounds...hooon-hooon...aaaa...hooon ...hoon...aaaaaaa...The Acharya, however, continues undisturbed.*) Breathe in a deep breath and breathe out a deep breath. Breathe in, breathe out. Let breathing be totalistic, involving your whole person. Take in a deep breath, breathe out a deep breath and fix your attention inside...(*Loud, shrill cries are heard.*) Breathe in a deep breath, breathe out a deep breath...Breathe in, breathe out and direct your gaze within—observe how breath is coming in and going out...Be earnest, ardent and resolute. Take in a deep breath...Let it be deeper and deeper.. and deeper still, hitting the depths of your being and welling out from your innermost heart. Do so for ten minutes. Deep breath...draw in a deep breath, exhale a deep breath. (*Some of the Sadhakas get boisterous and roar with laughter, while others scream and dance.*) Draw in a deep breath, exhale a deep breath...a very deep breath ..very, very deep. (*Shrieking heard again.*) Draw in a deep breath, exhale a deep breath... a deep breath...shoot it forth...Direct your consciousness inward and watch your breath coming in and going out. Do not withhold anything from this intensified process of inhalation and exhalation. Draw in a deep breath and shoot it forth...draw in (*Repeats four times*)...Thus the body will be fanned into a state of flaming incandescence; it will become a reservoir of pure psychic energy, a fiery ocean... an infinite, raging ocean of life-force, an incandescent filament. Inhale and exhale a deep breath... (*Weeping and crying heard again.*) Let your in-breaths and out-breaths pass vigoursly and consciously. Press the air of the inspiration down to the very bottom of the lungs and then fling it outward. (*Voice heard : 'Long live Rajneesh '!*) Draw in a deep breath...draw in. (*He repeats it five times.*) Let none lag behind. Do it with all your might. Draw in a deep breath from both nostrils and shoot it forth...draw in, draw out. Only five minutes are left. These bellows-like blowings of the breath will dissolve your body into a machine, a mere breathing machine...Let only your breath remain... draw in a deep breath, shoot it forth like an arrow ...(*Shrieking heard : aaaaaaaaaaaa aaaaaaa*) Draw in...(*Repeats six times.*) Don't be miserly. Don't feel shaky. Let your breathings be deep Use stronger and deeper breathings...(*Repeats it four times.*) Let the whole atmosphere be charged. Breathe in, breathe out a deep breath...with all your being. Your whole body will become one single current of force, a flame of highest inspiration. Draw in a deep breath...deeper...deeper (*Repeats it five times. While some of the sadhakas are heard screaming, others are still apparently normal. The Acharya continues:*) There should be no witholdings, no hesitation. There should be indeed a will of steel and preparedness to dedicate all your strength. Stop not, nor look behind. Stop not. You will soon be through the barrier. Who does it with the totality of his being is sure to find his latent energies awakening and the coiled up serpent moving upward. Draw in a deep breath...a very deep breath. (*Four times*) Inhale a deep breath, exhale a deep breath. These deep bellows-like breathings will force the Kundalini to wake up, its dormant forces to be activated and made into centres of conscious realization. (*One of the sadhakas* : kw aaaaaa kwaaaaaa. *Hundreds of these sadhakas can be seen doing one thing or another. While some of them are either laughing or crying, others are doing yogic postures or expanding their vital powers through all kinds of strenuous breathing exercises* (*pranayama, the control of pranic forces*). *A gust of laughter is heard off, from a far part of the place. The Acharya is quiet for a moment before resuming the thread of his discourse.*) Continue to do so for another two minutes. Draw in a deep breath with all your might and then shoot it forth...a deep breath...(*Four times*) The Kundalini's dormant forces will be awakened...Draw in a deep breath, shoot forth a deep breath. Only a couple of minutes are left. Do it with all your might, apply all your energy before we begin the second part of the exercise. Inhale a deep breath...a deep breath...and let that rise which is beginning to rise within you. Draw in a deep breath, draw in a deep breath, and shoot it forth. (*Some of the aspirants shriek and give out strange sounds. Others dance or do as directed.*) The hammer-strokes of deep and fast breathing will awaken your sleeping Kundalini. Draw in a deep breath, shoot forth a deep breath... (*Five times*) Now we reach the second stage.

II. The Second Tetrad (*Co-operating with the Body and Intensifying its Reactions*)

Deep and fast breathings will continue, but the body must be relaxed—allowed to go, to cry if it wants to cry, to laugh if it wants to laugh. Yes, let it go. Deny it nothing; don't say 'no' to its urges, don't fetter its movements. Give it absolute liberty to shriek or cry or dance. (*Groans and shrieks from the sadhakas. Their physical reactions and movements are now intensified.*) Let your body go...give it absolute freedom. Let it dance if it enjoys it. That's what it wants. Let it shriek if it enjoys it. That's what it wants. Let it go for ten minutes. It wants to scream when you let it go. That's how your body is made... (*Loud cries from the sadhakas.*) Let your body go. Let it dance and frolic. Let it. When the dormant energies begin to ascend upward and travel through the body, it is inclined to dance. Let it...No, don't restrain it. Let it go. (*Boisterous laugh from some of the aspirants. Others beat themselves on the breast, cry, or whirl round the place. A lady sadhaka gives a piercing cry and a gentleman screams : aaaaa...aaaaaaa...But the Acharya continues to instruct them.*) This is what the body needs. Letting it go will therefore do wonders ! Letting it go. Only just a little unfettered relaxation, that's all it wants—it needs. Let your breathings be deep and vigorous, your body in a relaxed state. The serpentine fire within will travel upward, and the body will whirl and leap and tremble...If it is inclined to roll about, scream, laugh—let it...Give it absolute freedom so that you my have the feeling that it is not you, that it is not yours...Let the body go... Absolutely. It has become an overcharged dynamo; it is whirling and leaping and trembling. Let it do so. Let it cry, let it laugh—let it go. You are not this body, so let it go. Let it have everything it wants. For ten minutes. Whirl, scream, snarl, stare. (*A pitiful howl, sobs and shrieks.*) Relax, relax...relax your body. You'd better let it go. If you want to spin round, spin; if you want to roll the body, roll it round and round. Let it laugh and shriek. (*Shrill cry.*) Let it be exhausted. You can see it's tiring out. Some of my friends are restraining it. I consider it important to allow it absolute liberty. Please don't fetter or hinder it. Co-operate with its movements. Let it go. Immediately! Give way to your body-cravings. Allow all this to happen to it. (*A shrill, little voice is heard : aaaaaaaa.*) You ought to leave it...let it go. No, don't restrain it. I'm only asking you to let it go...let it go. (*Shrill cries and animated din from the aspirants.*) Let go of your body...only for five minutes more. Don't try to resist anything. If the body wants to move about, let it move; dance if it wants to dance; or if it wants to cry, cry. Don't resist. You must co-operate with the forces working through you and cleansing you. (*The wailing of the aspirants heard once again.*) Yes, co-operate. Don't resist. This is a sort of catharsis of your emotions and instincts. So don't resist...for five minutes. (*Violent physical reactions are observed. The aspirants are swaying round and round or wailing or laughing. The microphone goes out of order. The operator, who is lost in the ecstasy of meditation, is somehow given a good shake* *before he regains his normal consciousness and restores the instrument to good working order. While the mike is under repair the Acharya continues to speak directly to the aspirants.*) You must not resist the body. It might feel like dancing, let it dance. You'll let it go, you can always let it go. Let it go with all your might. Great things always happen this way...Relax. Slacken your hold on the body with all the strength at your command. (*Din continues. Boisterous laughs. Screams. Cries.*) Let it go; let it alone. You are not the body. Off it goes......let it be separated from you. You *are*...separate...an entity all by yourself. The body's not what you'd call yourself. Let it therefore go for a couple of minutes more. Let it have its own way. Let it tire itself out...Just as it likes. Don't stand in the way... Keep away from the body. Let it go...relax it... relax. Draw in a deep breath, exhale a deep breath. But let your body go. If it sways, let it sway. Let it go. Let it beat itself or dance or cry. Before we enter upon the next part of our exercixe let us apply all our might. You've only got to let it go ! Practise now only for a minute...let it go...let your body go. Absolutely. Don't withhold anything. (*Voice heard : aaaaaaa.*) Let all this happen to your body. Don't interfere. Keep out of this. Let it go. (*Something like a bray heard. Also shrieks and boisterous laughs.*) Relax. Absolutely. Just you let it alone ! Your body wants to dance. Let it dance. Let it scream, laugh, cry. Let it go. Let it do whatever it wants to, but don't interfere...It will be over in less than a minute...You will know and realize that you and your body are two distinct entities. You are not the body. So let it go. Relax your hold...let it go and now enter upon the next stage.

III. The Third Tetrad (*Hammer-strokes of the Magic Question* : '*Who am I*?')

Now you must discover 'the elusive inhabitant of the body.' Ask yourself, 'Who am I?' Ferret out who you are. Ask yourself, 'Who am I ?' 'Who am I ?' (*The Acharya repeats the question six times.*) Let the body sway and dance; let your breathings be deep and vigorous, and let this question be put to your innermost self for no less than ten minutes. Ask yourself, 'Who am I ?' (*He repeats it three times.*) Pin all thinking down to, '*Who am I* ?' (*Groans and sobs heard from the sadhakas. One of them is hysterically panting ; another blares out, 'Who am I? Who am I?' The Acharya continues to instruct them.*) All your attention should be focused upon the question, 'Who am I ?' Cold, unfeeling mentality will not suffice during this quest. You must ask whole-heartedly, 'Who am I ?' 'Who am I ?' 'Who am I?' You must put the heart, as well as well as the head, into the question. Ask with all your might, 'Who am I ?' 'Who am I' (*A veritable din is heard. They sob, wail, scream and dance. One of them shrilly blares out, kwaaaaaaa...kwaaaaaaa kwaaaaaaa.*) Let this magic question sink into your soul, 'Who am I ?' 'Who am I ?' (*Repeats it eight times.*) You must stand aside from your body and ask within, 'Who am I ?' 'Who am I ?' (*Repeats six times. One of the sadhakas groans out a pathetic aaaaaaaaa aaaaaaaaa aaaaaaaa. The Acharya continues uninterrupted.*) 'Who am I ?' Ask within, 'Who am I ?' Ask... (*Repeats seven times.*) The utter intensity with which you will question your innermost self will also give you the answer. The answer will come when the questioner is swallowed up by the question itself. You must therefore ask with all your might, 'Who am I ?' 'Who am I' (*Repeats five times. One of the sadhakas follows suit and says, 'Who am I ? Who am I ? Who am I ? Who am I ?' Many others are heard shrieking.*) Ask yourself, 'Who am I ?' ...(*Repeats seven times.*) Ask it with all your might ...with all your might...'Who am I ?' (*Repeats four times.*) If you want to be liberated from the bondage of spiritual ignorance, ask yourself, 'Who am I ?' Ask it with all your spiritual strength. You must dig deeper for the self as you dig into auriferous earth for gold. Let the question touch the deepest layers of your mind. Ask yourself, 'Who am I ?' (*Several of the sadhakas scream and roar and go rolling on the sands. A rollicking band of sadhakas is leaping and dancing.*) 'Who am I ?' (*The Acharya repeats it six times. One of the sadhakas groans out a long aaaaaaaa...aaaaaaaaaa.*) Who am I ? Who am I ? You must pierce open the shell of the ego with all your might and ask yourself, 'Who am I ?' Only five minutes are left...only five minutes ...You must exert all your powers and turn all your attention upon this question, 'Who am I ?' Let your body go and continue to ask yourself, 'Who am I ?' Ask within yourself, 'Who am I ? 'Who am I ?' (*A prolongde shriek from one of the sadhakas is heard. Quite a few are heard crying and screaming.*) Turn inwards and ask, 'Who am I ?' 'Who am I ?' Let your entire mind be fixed on the question. Employ the mind to kill the mind.

Ask within, 'Who am I ?' Apply your entire mind and ask yourself, 'Who am I ? Who am I ?' Only three minutes are left. Tire yourself out. Enquire within yourself, 'Who am I? Who am I?' Keep the mind constantly turned inwards. Ask yourself, 'Who am I ?' The *Sakti* is rising...it's stirring in the lotus of the base root...(*Screams from the sadhakas heard. Some of them are seen skipping about, racing or crying.*) Dedicate each vibration of your energy to the question, 'Who am I ?' Ask yourself, 'Who am I ? Who am I ?' (*Repeats it four times. The sadhkas react severally. Confused sounds and groans. One of the sadhakas suddenly gives a more piercing cry, kwaaaaa kwaaaaaa.*) Don't withhold your energy and its pouring impacts from this practice of self-investigation. Ask yourself with the whole being, 'Who am I ?' Ask it now only for two minutes. Put your mind wholly into the question. Ask within, 'Who am I ? Who am I ?' What was dormant is now astir. Let your body dance...let it go... 'Who am I ? Who am I ?' (*Loud cry from one of the sadhakas.*) 'Who am I ? Who am I ?' Let the sleeping forces be fully awakened. Ask yourself, 'Who am I ? Ask...' (*Repeats it five times.*) ...Ask it with your whole mind, every fibre of your being responding, everything in you vibrating. Enquire within with each vibration of your energy, 'Who am I ?' Let the habits and tendencies which are hidden or suppressed in the subconscient emerge, into view...go mad...Who am I ? Who am I ? (*A piercing cry from one of the participants baaaaaaa baaaaaaaaa baaaaaaaa.*) 'Who am I ?

'Who am I ? Tire yourself out... 'then shalt thou uncover the Unknowable' ...For the one minute you have, tire yourself out... Who am I ? (*Repeats it three times.*) Let the body become an automaton...let it dance and leap... (*A sadhaka is heard moaning.*) Who am I ? Who am I ? Let the question sink into your innermost depths. Ask it vigorously before you relax, and be wherever you are. The last, decisive moment has come. Put your whole mind and soul into the question, 'Who am I ?'...(*Repeats the question four times.*) Don't miss this opportunity... enquire within with total intensity 'Who am I ?' (*Repeats five times.*) Ask this question earnestly and vigorously to yourself, 'Who am I ? Who...' (*Repeats eight times.*)

IV. The Fourth Tetrad (*Letting Go and 'Doing' which is a 'Not-doing'*)

Now we enter into the last phase where we don't have to do anything. Abandon everything. No more questions now and you're not to do anything...stop here with your deep and fast breathings—and lie down wherever you are. Let the storm abate and the fiery ocean cool down. Stop leaping and springing and throwing great dancing shadows...Let everything melt into nothingness. Neither ask nor do anything. No questions, no deep breathings, no panting and bellowing. Be still in whatever position you are. The storm over, let your body and soul lie in a relaxed, serene, and blissful state. All inner tensions and mental and spiritual crampedness are gone and there is perfect Stillness within...All tensions, all fetters, all prejudices and illusions have been destroyed; all craving and clinging have been swept away. Just lie down as if you are dead, as if you are nothing. ('Assent to the emptiness of the Supreme/That all in thee may reach its absolute.' 'Banish all thought from thee and be God's void.')[1] At such moments you will experience that which you have been longing for. Be still and relax yourself. Keep standing if you are standing; keep lying down if you are already lying down. Be dead to yourself for ten minutes...as if you didn't exist. The storm is over and all is quiet. The pulsating waves of emotion and mood are still. (*All the sadhakas everywhere are motionless now. Absolute silence. Groans and sobs are, however, heard from time to time.*) It is in this state of emptiness that the Lord chooses to make His presence felt, that something of a divine miracle takes place. You will know the joy of the blooming flowers, and the light air, and the sun, and the fountains of peace. You will feel yourself stirring wonderfully with a myriad life, with celestial music. ('Cast off thy mind, step back from form and name.' 'Annul thyself that only God may be.')[2]

You must lie down and cease for reality to be. Wait for the nameless. Just wait...wait. Everything is so still and quiet and weary. (*Groans heard.*) Let not your mind be disturbed by affects of any kind; let it fill the whole body and pervade every part of it. Let it be a no-mind.[1] It is in this state of no-mind and no-thought that the Lord showers His grace upon the sadhaka. Wait but do not harbour anything in the mind. You must not do anything but just wait. Lie still for ten minutes. And let me stop instructing you. Let everybody be silent for ten minutes. (*While the birds are sweetly talkative, some of the sadhakas are heard sobbing, breathing, and groaning. One of them groans out a couple of prayerful sentences and another screams, sin...ner...A third one retorts, as it were, 'Who says I am a sinner ?' Someone again groans, un-un-un-un...un-un-un-un-un. Flecked with its own foam, the sea rolls and roars and breaks against the shore. As the air wraps the forest round, the trees know that there is no kiss like the kiss of the wind and feel life moving within their bark—and the dear chattering birds among their branches...Then perfect peace reigns as if the entire saruvan is lifeless. A woman sobs.*)

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[1] *Vide* Sri Aurobindo, *Savitri*, VII, vi. (Pondicherry, First Complete Edition, p. 175).

[2] *Ibid.*

10

The breathing exercises lead to what J. G. Bennett terms an experience of *dédoublement*. The sadhaka is cognizant of his being disconnected from his physical body. When he breathes vigorously, his body becomes an automaton, a breathing machine, and severes itself from his innermost Self. Similarly, when he enters the third stage of meditation and asks himself the question : 'Who am I ?', he attains what he seeks and finds himself receiving an answer—that he is not the physical body. His I-sense disappears and he enters a realm of experience where his perceptions change and he feels separated from himself.

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[1] "This 'empty-minded-ness' applies to all activities we may perform, such as dancing, as it does to swordplay. The dancer takes up the fan and begins to stamp his feet. If he has any idea at all of displaying his art well, he ceases to be a good dancer, for his mind 'stops' with every movement he goes through. In all things, it is important to forget your 'mind' and become one with the work at hand..." D. T. Suzuki, *Zen and Japanese Culture* (New York, 1960), p. 114.

The exercises also induce a kind of Dionysiac ecstasy.

The Acharya recommends the use of the religious dance and song (*samkirtan*), but not the use of wine, mescalin or LSD. Just as the Dionysiac experience is 'essentially collective or congregational',[1] so are the effects of Rajneesh's meditational technique which is best practised in a group. The sage believes that when a number of aspirants practise together collectively the whole atmosphere is charged and becomes easily conducive to the awakening of the latent energies. His technique enables them to penetrate to the deeper recesses of feeling, to the less conscious regions of their character in which, as William James said, 'we catch real fact in the making.' When, therefore, they are asked to let themselves go, they are doubtless advised to take themselves out of themselves, to let down (in the words of E. M. Forster) a bucket into their subconscious and draw up something which is normally beyond their reach. Deep and vigorous (and not rhythmic) breathing, coupled with the removal of all censors from the mind, induces a state of prophetic ecstasy in the sadhaka and brings him into contact with the supernatural world. It is from this world that he derives powers denied to common men.

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[1] E. R. Dodds, *The Greeks and the Irrational* (California, 1968), p. 69.

If I understand Rajneesh's technique aright, one of its functions is essentially cathartic, in the psychological sense: it purges the sadhaka of those irrational impulses which he had dammed up and which occasionally give rise to outbreaks of libertinism and insanity in his life; it relieves him by providing him with a religious outlet.

If he is a true follower of Dharma, he must rest his mind effortless, at ease, and practise Sahaj Yoga.

He must ignore all conceptual teachings.

Dead are all his fears and hopes in the sphere of accomplishment, and his affectations and pretenses in the sphere of precepts.[1]

Sahaj Yoga teaches him to forget all striving for accomplishment and realize the Fruit inherited within. The yogi knows that unhappiness is caused by selfish craving.

Sahaj Yoga for Rajneesh is not something easy to practise, especially because there is nothing more difficult to accomplish than to be what one actually is. To understand one's station as man and to shake off all inhibitions and all fear of the so-called public opinion are the ways to practise this yoga. But it is difficult to renounce the Eight Desires of the world and be what one is. Those who practise Sahaj Yoga co-operate with nature and drift with her, allowing life to flow through them uncontaminated by egoism. When they shed their clothes and become naked, they do so out of simplicity, and not out of vanity or bravado. They become as simple as little children and for many as irrational as lunatics.

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[1] See Garma C. C. Chang, *The Hundred Thousand Songs of Milarepa* (New York, 1962), Vol. II, p. 612.

They are without any desire for personal gain and certainly with no such idea as search for God.

Freedom from becoming, says the venerable Acharya, means freedom for being.

Becoming is desiring.

Being is the acceptance of that which is.

Becoming is longing for the future.

Being is to be in the present.

While becoming is mental, being is existential. That is why becoming must cease for the being to reveal itself.

Becoming is like the smoke around the flame or like the outer covering around the seed.

Those who practise Sahaj Yoga let the smoke vanish for the flame to burn in all its glory and splendour. They let the seed die to its outer shell so that it may be what it is in its innermost depth.

The Sage does not live by planning and feels that that is the only way to be alive at all. 'In fact,' he says, 'I live a wild life—absolutely unplanned—not knowing anything about the future, not even about the next moment.

'Today is enough for me—really more than enough !

The moment that is present is the only living moment; the past is dead in the sense that it is no more and the future is also dead in the sense that it is not yet born.

'And so to be concerned with the past is to be dead and to be concerned with the future is also to be dead.

'The only way to be alive is to function in this-here-nowness...'

The practitioner of Sahaj Yoga lives from moment to moment and knows that

To crave for pleasure causes evil thoughts,
To yearn for fame creates most filthy acts..

He does not delude himself into thinking that he is capable of independent action or that to live wholeheartedly and with full awareness of one's own nature is a simple task. The twentieth-century man is only too well aware of his terrible complexity and is so full of inhibitions that he has forgotten what being truly at ease is. Few things are more difficult for him to realize than the fact that he sees everything not as it is but as it appears to him to be. He views nothing clearly or objectively, 'but always through an intervening haze of likes and dislikes, partialities and prejudices, obsessions and idiosyncrasies.'[1] He cannot ever hope to see things and persons as they are unless he can 'manage to get rid of this quotient of personal error.' It is possible for him to practise Sahaj Yoga, if he is prepared to accept that which is and to let it be. To impose theories and ideologies upon life and to live it according to certain readymade formulas is to destroy it.

Do not be unduly serious and do not try to keep up appearances. Do not pretend to be what you are not and can never be. It is your desire to become, and not to accept your destined position in life, that underlies your conflicts and contradictions. Never forget that the epitome of all religion is contained in the one word SURRENDER to the will of God.

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[1] Kenneth Walker, *Venture with Ideas* (London, 1957), p. 109.

The Acharya seeks to overcome the growing number of heresies that continue to plague the world today. Most of us think that man by himself, unaided by cosmic energies, is capable of solving his problems. That he is not has been amply demonstrated by the continuing and larger number of wars he is engaged in fighting throughout the world and by the consequent increase in human suffering and boredom. All problems, national or international, can be resolved, claims the Acharya, by his neo-sannyasis through heartfelt prayer directed to evoke divine intervention. Let not man play with the atom, he warns, and depend solely upon his intellect. The intellect, which has eyes, is notoriously pugnacious, its only role being to dichotomize, analyze and complicate. Emotion, which is blind, is still a safer and more dependable guide.

Bhagwan Rajneesh—for this is how the members of the Neo-Sannyas International address him—exhorts the sannyasis to be free, spontaneous, and natural, free from inhibitions and uncalled-for seriousness, mindful of their mind, and bold in their outright rejection of second-hand truths and dogmas.

The following 'edicts' offer practical guidance for everyday living.

As life is not something fixed and finished, you must not cling to the past, nor remain dreaming of the future. Living in the present—in the Here and Now, from moment to moment—brings ecstasy and bliss which are not of this world at all. Life is a process, riverlike, and ever-flowing from the shores of the known to those of the unknown.

The mind must be absolutely transcended before you come to the door of the Beloved.

No-mindness is the door;
and the door is not far off.
But the seeker is asleep,
and his mind is the sleep.

That is why he has to be attentive and alert to everything that passes through his consciousness.

Constant awareness alone will awaken him from his spiritual slumber.

If he does not wake up, the seed will remain a seed and die and the opportunity will be lost.

He is free to be that which he is meant to be or to be that which he is not meant to be.

He is free to be or not to be.

This is his glory and his burden.

He imagines that he must transform himself, perfect himself, become something other than what he is. If he is cruel, he wishes to be compassionate; if he is a sinner, he wants to become a saint.

'This is surely a great error and even greater nonsense,' says Wei Wu Wei, and Acharya Rajneesh agrees with him. 'What is so thinking, is "himself" only a phenomenon in a dream or a character in a drama, or a manifestation subject to conditioning called "karma".

'These must carry on their dreamed part, play out their role in the drama, suffer their "karma", in the seriality of "time" to the end. The "ego" they think that they wish to destroy, and which torments them and holds them in imaginary "bondage", is an inevitable and necessary part of their dream personality, of their "part", of their "karma", and they could not appear to exist without it.

'Its disappearance is a degree of de-phenomenalisation and is a result of awakening from the dream, never a means thereto. The means thereto is just understanding what they are, that what they are is not the appearance, dream-personage, role, karma-bound puppet.

'How could they "awaken" from the dream by "perfecting" their pseudo-selves which are being dreamed, etc., or otherwise than by re-cognising their veritable "identity" as the scurce of the dream, the drama, the phenomenal manifestation ?'[1]

Rajneesh also teaches how to use meditative techniques to control our thoughts and feelings and to return to the simplicity of the child. In a letter addressed to Ma Yoga Bhakti of New York, he shows the way to divine ecstasy and intoxication through the following meditation steps :

1. First Step :	Breathe deeply and rhythmically. Not fast but slowly. (For ten minutes.)
2. Second Step :	Dance rhythmically and slowly. Be ecstatic as if you are flowing in it. (Also for ten minutes.)
3. Third Step :	Use the *mahamantra* : Hoo-Hoo-Hoo, for ten minutes.

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[1] Wei Wu Wei, *Posthumous Pieces* (Hong Kong University Press, 1968), p. 85. For identical views see Acharya Rajneesh, *Jin Khoja Tin Payiyan* (Bombay, 1971), pp. 134 *et seq.*

Continue to move and dance.
Do not be serious.
Do not be tense.

4. Fourth Step : Close the eyes and be silent.
Do not move or dance now.
Be still in whatever position you assume.
Let your body and soul lie in a relaxed, serene, and blissful state, as if you are dead.
Surrender and place yourself in the hands of the WHOLE for ten minutes.

Let all this be done cheerfully, relaxedly and in a playful mood after you have had your morning bath. Live the whole day in the ecstasy born of this meditation, and flow and flower in it. When, however, you feel depressed, say inwardly: Hoo-Hoo-Hoo, and laugh out your depression. Laugh without reason. Before going to bed at night, chant the mahamantra: Hoo-Hoo-Hoo, for ten minutes at a stretch, and then laugh at yourself. Before you leave the bed in the morning, chant again : Hoo-Hoo-Hoo for ten minutes. Then begin the day with a hearty laugh.

11

The aspirant whose Kundalini begins to be roused passes through strange experiences and finds so many worlds opening out to him, especially those of his countless births when he was a tree or a fish or a bird. The Kundalini power contains in it all those experiences which the sadhaka underwent in the long course of each and all of his past incarnations, human, animal and vegetable. Aside from the generally common human experiences, the layman knows nothing of those profound existential truths which are communicated to the consecrated yogi. Such yogis alone feel like trees, animals, and like fish, and enter into some sort of communion with them, if they were trees, animals or fish in any of their past lives. The awakened Kundalini gives them the opportunity to become one with the objects or beings they were during their pre-existence.

Men like Gurdjieff who neither had the resources of a living yogic tradition behind them nor the rootedness of the ancient Indian yogis, knew little or nothing about the secrets of the Kundalini and were not acquainted with Tibetan occultism and Hatha Yoga. Whatever Gurdjieff knew about Kundalini was derived from Sufi dervishes who were inimical to it.

Not that the Kundalini, when roused from her slumber, is always beneficial or innocent. Very often is the neophyte unprepared for the amount of psychic heat released by her when she wakes up. If this energy far exceeds the sadhaka's capacity to hold it, some of it must be turned back to its own reservoir from which it is made to ascend. The kind of meditational exercise the Neo-Sannyasis practise does not create a situation in which the sadhaka has to send back at least a part of his surplus energy. All depends upon the exercise you are practising. There are exercises known to enlightened yogis which can awaken your latent energies at once. Such experiments are, however, fraught with danger and may in some cases generate so much heat that your body and mind may refuse to cope with it. This sudden rise in the voltage of your psychic energies which were hitherto dormant may also cause mental unbalance.

In case the dam holding back your latent energies gives way and the whole body is flooded with more psychic heat than you can bear, the danger can be averted by canalizing it.

When Krishnamurti was still in his adolescence, some zealous theosophists subjected him to many an occult practice with a view to awakening his Kundalini. Many experiments, which he but faintly remembers, were made upon him. Indeed, one also doubts whether he is at all aware of the preparations they—the theosophists—made to awaken his Kundalini. Krishnaji is perhaps unwilling to admit that preparations are needed to do so. But know that people have seldom made so persistent and unflagging an effort to rouse someone else's Kundalini as they made in Krishnamurti's case. 'I'm sure', says Rajneesh, 'that others too can help us awaken our latent primordial energies, for these others are at bottom not separate entities, but ourselves.'

In another place Acharya Rajneesh says that the Kundalini itself is not the whole of the Reservoir of Primordial Energies. There is another experiment which I may have to talk about later, an experiment which very few people in the world have made, and this relates not to the awakening of the Kundalini but to the plunging of the entire consciousness in the Reservoir (*kund*) itself. When the consciousness is submerged, no new sensory organs are activated, no supersensory experiences are gained, and no awareness of the Self remains. Instead, the sadhaka is directly established in the consciousness of the Supreme Self. When the Kundalini is awakened one's initial experience is that of the atman interfused with the idea that one's own atman is altogether a separate entity. To those who have succeeded in awakening their Kundalini, everyone is therefore endowed with an individual atman, the number of these atmans being legion. Those of us who have drowned themselves in the Reservoir believe that only the Supreme Self exists, and no self.

The moment we dive into the Reservoir, all sense of individual and separate atmans disappears and the sadhaka realizes that his Reservoir is not different from mine or yours. In fact, to dive into one's own Reservoir is to dive immediately into the collective Reservoir of all and to realize that there is no 'he' or 'you'. Wei Wu Wei therefore rightly maintains that ' "he" is I, always, everywhere I, and never anything but I, objectively everything phenomenally cognisable, subjectively no thing whatever, absolutely no thing, but just I, and always here, always now, devoid of any kind of objective existence whatever —apart from the totality of the phenomenal dream which is our world. Such "I", of course, is universal, and so is what we all are. That is why the measurements of the measurer are the measurer and the measurer is what we are. Therefore the dimensions are ours, and the centre from which all directions of measurement diverge is our centre and a clear definition of all that we could ever be.'[1]

When the latent psychic centres of the body are activated, the whole composition of the body is altered. When the mind alters, the body follows suit and all the flesh and blood not required by it are also destroyed.

In expressing his ideas Rajneesh often reminded his listeners of the complexity of modern life, and on one occasion he referred to the serpent-power in the following words :

'Since we are no longer in intimate contact with the serpent for whom our ancestors had respect and affection and fright, the symbol of the serpent epitomizing certain latent energies in our body must also go. With what seems to be its imminent disappearance, the symbol will have to be altered and these energies will not then be known as serpent-power. The primitive man may not have recognized that he and that reptile are mutually aspects of one another, but he knew its danger and also its beauty, its cunningness as well as its innocence. Thus he recognized in it something that had an affinity with his own coiled energies at the "base-root" of his body.'

Rajneesh also made a reference to grace and to the transmission of the Cosmic Energy from God to the sadhaka. 'God is energy,' he said, 'and not a person. His behaviour towards you is therefore the behaviour of an impersonal force, like the earth's force of gravity, which does not act for or is concerned with you alone. You move about on the surface of the earth because of this force of gravity, but the force itself is there not just to enable you to move about. You must not think that the force will vanish if and when you stop doing so. If you do not know how to move about properly, to walk or run, you will certainly fall down and break your leg—due also to this force of gravity. But you cannot sue this force and claim justice against it in a court of law. The force in question is not a person your magistrates can summon and prosecute. Since it is an impersonal force you must deal with it discreetly and not expect it to be discreet towards you.

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[1] *The Tenth Man* (Hong Kong University Press, 1966), p. 131.

'While the descent of the Cosmic Energy may be likened to electricity, which is transmitted through a vehicle, grace, like lightning-flashes, descends, without a medium. The energy that falls is the energy of God Himself for the simple reason that there is no energy in the cosmos which does not proceed from or belong to Him—which is not God. It is at the same time true that this Cosmic Energy may descend through a human vehicle. The Energy is ultimately God, but initially it may seek to work through a human medium. The lightning flashes in the sky and the electricity harnessed for domestic use are essentially alike, but that which is used in our homes is transmitted through a medium. Man's role in harnessing and taming this force is more than apparent.

'And know that he who has received this energy in the form of a divine gift and established himself in it can act as a fit medium for you. He is a better vehicle than you and, being well-acquainted with it, can expeditiously make the energy available to you. While you are callow and unformed, he is a fit and properly structured vehicle through which you can draw that energy to yourself according to your own intrinsic suitability. If such a divine gift descends unto you while you are neither fit nor prepared for its reception, you may lose your mental equipoise and go mad. If, however, it descends through a vehicle, it can easily be resisted and assimilated.

'Although I am in favour of direct grace, I am also aware that there aren't many who deserve it or will ever receive it. It is therefore in the fitness of things that they receive this divine cosmic energy through some human medium.

'The electric bulb itself does not generate the light it sheds. Similarly, the medium itself is not the energy it transmits. If, therefore, the medium claims to have created the energy for you, know that it is a liar. The medium is not the root and source of energy but only a means of transmission.'

'What should the vehicle be like?' asked someone.

'The vehicle must be egoless, unpossessive, benedictive,' said Rajneesh, 'he must recognize himself "as integral with everything that is, with all elements of the dream which he is living." Let him be impersonal like a lighthouse; let his beam fall on all alike and illumine every object with the totality of his light. Know that grace is obtained only by those who are prepared for it. The medium must not be proud, self-centred or conceited. The moment he becomes aware of his superiority, he becomes arrogant, dangerous. When two persons are related to each other not as equals, but as teacher and pupil, the relationship becomes superficial, meaningless, suicidal. Let not the guru overestimate his importance. He is only his pupil gone a few steps higher, a few paces farther, but not a separate individual with any fundamental superiority.[1] If the ignorant pupil looks upon someone as his superior or as his guru, he may be condoned, but the guru's consciousness of his superiority is indeed unforgivable and betrays only his stark spiritual emptiness. He, the leader, is as stupid and blind as, if not more than, his pupil and, therefore, the more dangerous.

'Beware of those false gurus who claim to be omniscient but who are no more than mere short-sighted ecclesiastics and charlatans who use their knowledge of the Gita to keep those down subserviently whose critical faculties are still ungrown.'

Rajneesh's references to the descent of energy gave rise to a number of questions. It was obvious to everybody that he did not want us to apotheosize those who made the descent of God's energy possible for us. The searcher must not end his search and content himself with stale, second-hand experiences derived with the help of others. Let him realize that if others can bring him so great a joy, how much greater it will be if he goes direct to the Cosmic

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[1] 'How could there be a hierarchy in one whole ? Aspects vary, but the whole remains one....Man tends to think that nothing matters but mankind; even in metaphysics, even, perhaps, in the Scriptures he tends to think of nothing but himself ?....Man must recognise himself as one absolutely with all nature, an integral part of the whole dream, and in no way fundamentally superior to any other part ?.... There can be no superior or inferior in the Void of Realtiy. That is interpretation and arrogance on the part of split-mind: it is worse than a crime—it is nonsense !' See Wei Wu Wei, *Ask the Awakened : The Negative Way* (London, 1963), pp. 84 *et seq.*

Source Itself. If he seeks to turn the person who had acted as a medium into his guru, his quest of the Spring of Cosmic Energy will automatically be brought to a standstill. Treat him as a milestone and remember that milestones are just milestones, and no deities to be worshipped.

'Did you say that God is just energy and nothing else ?' said one whom I had observed listening to the Acharya entranced. 'Is He not interested in human affairs ? According to a famous sloka in *Kathopanishad*, God manifests Himself only to those whom He likes. What makes him like some and be indifferent to others ?'

'I did not say,' observed Rajneesh, 'that God is not interested in man—in you, in him, in me, in all his creatures. If He withdraws His interest from them, they will cease to exist. He can never be detached in the sense that they are indistinguishable from Him. They exist in Him and are an integral part of the all-pervading Reality. What in fact I said was that He is not *specially* interested in them, and that He will not go out of His way to help them. If, for instance, you strike your head with a piece of stone, He will help you to bleed; if you throw yourself into the river, to get drowned. He is interested in you inasmuch as you owe your being to the undifferentiated Being. You are rooted in Him, but this does not entitle you to any special treatment. Those who look upon Him as a person manufacture all kinds of absurdities about Him and deepen our superstition when then say that fire refused to burn Prahalad, the well-known legendary devotee. Fire does not refuse to burn human bodies. Shakti or Cosmic

Energy—for that is what God is—is interested in preserving and obeying her own inexorable laws of necessity, rather than in violating them for the special benefit of "mankind".'

And, as we were still in our heart's silence together, this is what *Bhagwan* told us about false samadhi.

He began with a scintillating reference to the *shastras* and said that they were written by those who knew for those who were ignorant. It is the ignorant who read them, but few men fully realize that they cannot be understood in their essence without an understanding of that which their authors understood. 'There should, I believe,' said Rajneesh, 'be two types of these *shastras*—one for the wise and the other for the ignorant. The teachings of the wise should never fall into the hands of the ignorant, for the latter would only interpret them in the light of their own ignorance and would thus pervert their essential meaning.

'And thou hast only to think for a single moment to recognize that there is no spiritual experience that does not have its counterpart. If there is a thing called real Kundalini, there is also a false Kundalini—there are false *chakras* (centres), false yogic processes, etc.. While the genuine ones act on the spiritual plane, the fakes affect the psyche, the practitioner's mind. When, for instance, one enters into the hidden depths of one's own mind, one begins to experience a remarkable expansion of consciousness, an expansion which may as well be induced in a hypnotic trance. In fact, false experiences, like false coins, possess a glossy quality of the finish which attracts people towards them.

'It is due to the glossy fakes that the true spiritualist is in danger of vanishing into limbo.'

'So long as your dream lasts,' Rajneesh went on, 'you continue to feel that the woman you have been loving is a real one. Very often do such dream women appear to be more charming than the real ones...Know that there are processes which can awaken all sorts of visions in you. You can be induced to dream of the Kundalini, of the seven psychic centres, and to pass through all those rapturous experiences which follow in the wake of Kundalini's ascent to the centre of the thousand-petalled lotus. The dreamer himself cannot ascertain in his dream whether what is being observed is true or false. The fake can be recognized and sifted only by those who have known the genuine.

'In the consideration of what they call the serpent power, it should be quite easy for thee to see that what the *shastras* describe as the Kundalini is not the real hidden life-current; it is not the real Kundalini. Let me tell you a secret. I know why the Kundalini of the *shastras* is not the genuine one. The wise authors of these sacred books—I'm not talking about the numerous army of good-for-nothing tramps, idlers and ascetics—have deliberately left their teachings incomplete and made certain mysterious omissions in order to put the seeker's integrity and sincerity to the acid test. I am surprised at the excellent device they have hit upon to test the seeker's fitness for their esoteric teachings. It is something like this. While looking at the building opposite you, you ask me to tell you the number of rooms there are in it. You are told that there are five spacious chambers there, though in fact there are six. A few days later you turn up once again to confirm that there are only five rooms in the building. My device has thus unmasked your pretence of having seen the house from within.

'If the experiences you have gone through are but a faithful transcript of those mentioned in the *samhitas*, you must know that they have nothing to do with the ascent of the psychic energies and that you are still unaware of the existence of the sixth room. Such experiences are in the main only a projection of what you have read in the books on yoga. The wise have not put a thick veil over some of their occult teachings for nothing!

'Similarly, there are many who delude not only themselves but also others by pretending to have undergone experiences of being in underground samadhi for days together. Suffice to hint that these people know certain tricks, some yogic postures, and they can control their breath, make their breathing as slow as possible and live on the amount of oxygen available in the narrow cavern where they supposedly enter into samadhi. Their game, quite frankly, is not worth the candle.'

12

Be empty, and you will know.
Be empty, and you will be the mirror.
Die each moment to the past.
Since the eyes are blind, one must open one's heart and see with it.
The heart will let you know things otherwise unbelievable.
And unless one comes to know the unbelievable, ne has not known at all.

It is astonishing how so many of us are almost completely unaware of ourselves physically. The body has been suppressed and denied life. That is why it is just a dead weight and not a living joy, and that is why Rajneesh insists on your going back to the body and on regaining the wonderful joy of its movements.

He defines meditation also as a 'disciplined opening of the self to God.'

For him, as for Wei Wu Wei, there is no objective ego or self. 'Nothing of the kind could be as an object. Even the words themselves do not admit of it.

'Did the Buddha mean anything but that in his insistence on the non-existence of a "self" of any kind whatsoever ?

'I am—but not, not ever, not possibly—as an object.

'Our state of apparent bondage is due to identification with an imaginary objectivisation of "I". I became identified with my selves, and my selves are all sentient beings. Whenever we think or speak as from the object with which we are illusorily identified we are *thereby making an object of subject.*

'That is why disidentification, or awakening from the objective dream of living, cannot take place as a result of thinking or of speaking.

'What, then, am I since I can never be an object ? Evidently THIS could never be thought, let alone named, without thereby making me THAT which I am not.'[1]

Rajneesh wrote to Ma Anand Sadhana of Paris :

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[1] Wei Wu Wei, *All Else is Bondage* (Hong Kong, 1964), p. 19.

'What I say is neither new nor old.

'To know it you need not listen to me.

'Listen to the birds in the morning or to the flowers and grass blades in the sun, and you will hear it.

'If you do not know how to listen to them, you will not listen to me either.

'The real thing is not what you listen but how you listen. The message is everywhere, everywhere, everywhere, everywhere.

'I must teach you the art of listening :

'Roam about until you are completely exhausted, or dance or breathe vigorously, and then, dropping to the ground, listen.

'Or, repeat your own name aloud until you are exhausted, and then suddenly stop and listen.

'Or, just at the point of sleep when sleep has not yet come and the external wakefulness has vanished, be suddenly alert and listen. AND THEN YOU WILL HEAR ME.'

To Ma Dhyana Siddhi of New York he addressed the following lines :

'I know that the (period of) apprenticeship is very hard but it is also worth much...It is arduous —but one has to pay for everything.

'And in no other way can you get to the great TREASURE.

'Now when the time is ripe and the key is being handed over to you, do not lose courage.

'The treasure is ordinarily inaccessible because it is hidden in one's own unconscious layers of the mind.

'It would be easy if you approach that threshold when the diurnal tide favours, that is, when you are passing from sleep to wakefulness or from wakefulness to sleep.

'Evening and morning are, therefore, the best times for meditation.

'You might have noticed that when the mind is recovering from sleep it takes at least fifteen minutes to close one aperture and open fully the other.

'That is why dreams do not linger longer than that in the dreamer's memory.

'When the mind is approaching sleep, it again passes across the same threshold.

'Be mindful of this THRESHOLD.

'It will lead you to the hidden treasure inside you.

'It is the gateway to the Unknown.

'This threshold—the gap between wakefulness and sleep—must be used for meditation.

'Be mindful of the gap, just a witness to the interval, and you will be transformed.'

Swami Ananda Paramhansa, the celebrated Indian magician, who is now a member of the Neo-Sannyas International, received an interesting letter from Rajneesh and was advised to be 'a witness to the dreaming mind'. This, the letter said, would enable him to transcend and go beyond dreaming as well as the mind itself. Another sannyasi was asked never to use auto-suggestions to be silent. 'Be aware,' said Rajneesh, 'of the constantly chattering mind. And try not to still it but to understand it. This understanding will flower into a silence which is a positive bliss, and not just absence of noise.'

'Loving Acharya, pray tell me whether the awakening of the Kundalini is a psychic phenomenon or it is wholly spiritual,' one of the sadhakas said.

The Acharya smiled.

'Know that you possess seven bodies,' he said, 'and not just the physical one. In the physical body, which is the visible outermost body, lie compacted as if in a box six more bodies one within another, and they are the etheric, astral, mental, spiritual, cosmic, and bodiless. During the first seven years of our life which are the years of imitation when the complex and subtle longings of the heart have not taken root, it is the physical body that grows. There are many among us who do not go beyond these years and are therefore not different from those animals who possess no other body than the physical. The next seven years, when we begin to hear the true voice of our heart, witnesses the development of the etheric (bhava or akash) body, of our inner world of feelings and our sex instincts. Sexual maturity is but a crystallization of the feelings born during these formative years. You will find countless men and women who refuse to go beyond their fourteenth year and who possess only their physical bodies. Another period of approximately seven years is devoted to the slow development of the astral body and to the gradual flowering of our intellectual gifts. In certain prosperous countries, however, these barriers of age are now falling; young men of eighteen are claiming franchise, and even girls of eleven are reported menstruating. Most of us stop developing after the twenty-first year.

'Of the race dominated by physical-bodied members alone it may be predicated that it will squander away its vital energies on food and drink and will foster what I might call the Culture of the Palate. The race dominated mostly by people possessing etheric bodies is sex-centred and its arts —poetry, music, painting, architecture, etc.—are all sex-centric. The longer a race has been in possession of the astral body the more intellectual will that body be in the race. This proposition scarcely needs proof. During the days of Gautama and Mahavira, Bihar, for example, was dominated mainly by a rich population of astral bodied people in whom the intellect had reached the highest peak of development. Greece in the days of Socrates and Plato, and China in the days of Confucius and Lao-Tse were likewise dominated by the citizen whose body was fully developed in the astral realm.

'The experiences of the fourth—mental or psychic —body are very often characterized by uniqueness, for it is on the psychic plane that hypnosis, telepathy and clairvoyance are possible, and it is here that one relates oneself to others despite all barriers of space and time. The insight one develops makes it possible for one to seize the innermost thoughts of others or communicate one's own to them. He feels himself completely sundered from his body, projects himself astrally and injects whatever ideas he wants into the mind of others. The psychic body is rich in potentialities which are seldom fully exploited. We are loath to develop its faculties because they are, in the first place, fraught with danger and, in the second, their experiences are wholly subjective and susceptible of conflicting interpretations. How is one to know whether the person who claims to have travelled astrally has actually done so ? One may just dream of going outside one's body or one may just leave one's body behind and travel in space at will. The judgment of others in such subjective matters is usually misleading and serves no useful purpose unless they themselves do what the astral travellers are known to be doing.

'But the world of deception begins no doubt with the psychic body. When the "coiled goddess" is awakened, she stirs on the psychic plane. But that in itself proves nothing.

'The physiologist, if he tries to anatomize the body, will not find her there. But verily I say the fourth body is and it is very subtle.

'The awakening can be false if it is purely imaginary, and to imagine is also to work on the psychic plane. If it is a real awakening, the whole personality of the sadhaka is mesmerized and transformed. He cannot drink alcohol. The delicate psychic body with its Kundalini already awake can hardly stand intoxicating liquors. And that is why women, whose mental body is more delicate, are more dangerous in their drunken state than their male counterparts in the same condition. And that is why women generally refrain from drinking and do not claim equality in this matter.

'When the Kundalini is awakened in the fourth body, you cannot either prove it verbally or demonstrate it practically in a laboratory. No, you can't. It is your personality and demeanour in the world outside that must prove the authenticity or falsity of the event. Your behaviour will be the real touchstone. Just as you will not be able to consume intoxicants, so will you find all tendency towards violence disappearing.

'The spiritual body should be fully developed by the time one reaches one's thirty-fifth year. Considering that one fails to develop one's fourth body, the development of the fifth seems to be a remote possibility. All discourses on the atman, for instance, are, therefore, mere verbiage, mere sounds without any content. Those few of the sadhakas who know the atman stop with it and consider their quest to have come to an end. But those who stop with the self deny the Supreme Self.

'Only those of us enter into the cosmic body who are ever willing to surrender their self after it has been fully developed. If we develop ourselves scientifically, we should have a fully developed cosmic body by the end of the forty-second year and a fully developed Nirvan Kaya by the end of the forty-ninth. This last is essentially a state of supreme bodilessness in which nothing, not even a sense of Brahma, remains.

'Our physical body, if we are men, is also our male body, but behind it is the etheric body which is female, for remember that no negative or positive pole can remain all alone or isolated from each other. Were one to use a more technical terminology to describe the male and female bodies, one might as well say that they are positive and negative poles. Since the woman's first physical body is negative, she is not aggressive in sexual matters. She can never do anything without the consent of the male, positive body. She possesses a body which holds her energies together, but they are dormant and incapable of creating masterpieces of art or making great revolutionary inventions.

'Where there is a positive pole there must also be a negative one. The presence of the two poles completes the circle.

'Although men seem to be physically strong—and they *are* strong insofar as their physical body is concerned—the second body behind the male figure is weak. Women, on the contrary, possess stronger bodies behind their frail physical forms. It is this second body contained in the first which enables them to resist anything they want to. The third body in the male figure is astral and male, the fourth—psychic body—is female. The astral in women is female and the psychic female. The fifth body in both men and women is beyond sex.

'When men and women turn inwards and allow their own positive and negative (or male and female) bodies to copulate, a new journey begins which is the journey towards God. When their first bodies unite in sexual copulation they step towards Nature. The physical body in man, when united with his own female etheric body, forms a unit, which is indeed "wonderful". The gladness resulting from their interiorized copulation is permanent, while that which follows ordinary sexual connections between men and women is very superficial. When coitus becomes possible inside the human body itself all sexual instincts that drive us towards physical union between man and woman vanish. Interiorized sexual intercourse is a yogic process.'

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INDEX

A

Absolute, The xix, 2, 3, 5, 7, 8, 17, 32, 33.
Acharya Rajneesh, *passim.*
A. D. Dhopeshwarkar, 36n,
Ahamkar, 31.
Amitabha, Hermann, vii.
Anderson, Alan Ross, xii, *Minds. and Machines*, xiin.
Aristotle, 50.
Ask the Awakened : The Negative Way, 78n.
Atman, 8, 31, 32, 74.
Atom, 31, 68.
Aurobindo, 62, *Savitri*, 62n.

B

Bandha, 13, 14.

Bennett, J. G. 25n. 38n 63, *Concerning Subud* 25n, *What are We Living For ?*, 38n.
Bhastrika, 22
Bible, The, 34.
Bihar, 87.
Bodhic Enlightenment, 8.
Bodhidharma, 1.
Body. The, xix, 3, 22, 32, 40, 41, 49, 51, 55, 56, 75, 86-90.
Bombay, xviii, 4.
Brahman, xix, 9. 17, 20, 32, 41, 89.
Brahmapura, 41
Brahmin, 32.
Breathing, 18, 22, 23, 25, 27, 38, 51-63, 64, 70, 82.
Brunton, Paul, xiv.
Buddha, Buddhists, viii, xiv, 6, 41, 49, 83.
Buddhi, 31.

C

Carbon Dioxide. 23.
Carlyle, 31
Chakra (centres), 9, 11, 12, 20, 80.
Ch'eng Hao, xi.
China, 87.
Chitta (psyche), 31.
Christ, ix, xi,
Common-Cosmic-Ansanbaluiazar, 24.
Confucius, 87.
Cosmic Energy, 68, 75, 76, 77, 70-80.
Cosmic Source, 78-79.

D

Dark Age, viii.
Death, 43, 45.
Desire, ix, x, 30, 34. 65, 66.
Dharma, 2, 5, 65.
Dharmagurus, 1.
Diamond, 39, 43.
Dionysiac, 64.
Dodds, E. R. 64n, *The Greeks and the Irrational*, 64n..
D. Rajagopal, *Commentaries on Living*. 29n.

E

Ego, 33.
Emotion, 56, 68.
Energy, 17, 31, 54, 64, 75, 76, 78. 79.
Enlightenment, viii, x. 6. 8, 33. 35, 43, 44.

F

Fear ix.
Forster, E. M. 64.

G

Gandhi xi
Garma C.C. Chang, *The Hundred Thousand Songs of Milarepa* 65n.
Gautama, 87.
Gheranda Samhita, 16.
Gita. The, xi 34, 78.
God, xvi 6, 8, 26, 32, 34, 35, 36, 43, 45, 50, 62, 67 75, 76, 79 80. 90 As Cosmic Energy, 75-79; As the Absolute, 3.
Grace. 77.
Greece, 87.
G. S. Arundale. 20. *Kundalini. An Occult Experience*, 20n.
Gurdjieff. 24n, 45, 46, 47, 72.
Guru xiii.

H

Hatha Yoga. xx. 15. 72.
Hatha Yoga pradipika, 16, 22.
Hedonist xix, 45.
Hindi, xiv.
Hui-Neng. 1.

I

Incarnation, 8.
Inspiration, viii, ix, xix, 18.
Intellect, ix, 35, 37, 38, 68.
Intuition. 37.

J

James, William, 64,
Jin Khoja Tin Payiyan, xx, 19, 70n.
Jnaneshwari, 9.
Jung, 45.

K

Kabir, 41.
Karma, 69,
Kathopanished, 79.
Krishna, xi, 4.
Krishnaji, 73.
Krishnamurti. 5n, 29, 34. 73.
Kundalini, xx, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 49, 51, 54, 71, 72, 73, 74, 80, 81, 85, 88, as Inner Fire, 39, as Flaming Serpent, 39, as Primal or Cosmic Energy, 24, 79-80, as Psychic or Psycho-Physical Heat, 22, 23, as Serpent-Fire. 17 as Serpent-power, 9 19, 21, 75, as Shakti, 16, 21, 79. as Sleeping Goddess. 20, Spiritual Current, 19 20, 21.

L

Lama Anagarika Govinda, 37n.
Lao Tzu, vii, xi, 87.
Latihan. 25.
Linga, 11.
Linssen, Robert, 36n.
Lotous, 11, 19, 20, 22, 23. 24, 39, 40,
Lotus Posture, 22.
LSD, 50, 64.

M

Ma Anand Shadhana, 83.
Macrocosm, 41.
Ma Dhyana Sinddhi, 84.
Mahamantra, 71.
Mahavira, xi. 87.
Ma Krishna Samadhi, x.
Marshall, Anne, xii, 1, *Hunting the Guru*, xii.
Ma Yoga Bhakti 70.
Meditation, (*dhyana*). viii. x, xvi, 7, 9, 18, 21, 24. 27, 30. 36. 38, 41. 43. 44. 45, 64, 70.
Mesc,lin. 50, 64.
Microcosm, 41.
Milarepa, 28, 65n.
Mind, viii, 1, 6. 28, 29, 31, 34, 35 40, 43: 44, 46, 51. 59, 60, 61, 62, 63, 75, 80, 84, 85.
Mindfulness, 5, 6,
Mudra, 13, 14, 15, 16, 20.
Muladhara, 11.

N

Nargol, xx, 50.
Nature, 30.
Neophyte, 72.
Neo-Sannyas International (NSI) xiv, 68, 85.
Neo-Sannyasis, 63, 72.
Nirvana, xvi,
Nirvanic Enlightenment, 6.
Nirvan Kaya, 89.

O

Ocean of Impermanence, 18.
Ouspensky, P. D. 45.
Oxygen, 22, 23, 82,

P

Pak Subuh, 25.
Parvati, 16,
Peddar Road, Bombay, xviii.
Phillips, Bernard, 35n.
Pineal Gland, viii.
Plato, 87.
Poetry, xiii.
Posthumous Pieces, 70n.
Prahalad, 79.
Prajna. x.
Prajnaparamita, 3
Pranayama, 13, 15, 22.
Primal (Primordial) Energy, 24 41, 73.
Psychic Centres, 10, 12, 23.
Psychic Energies, 53, 73, 82.
Psychic Heat, 18, 38, 53
Psycho-Cosmic drama, 41.
Psycho-Cosmic forces, 40.
Psycho-Physical Heat, 23.
Public Opinion. 38, 39.

R

Radhakrishnan, 33.
Ramakrishna, 21.
Reality, 2, 17, 32, 33, 46, 79.
Respiration, 18.
Revolution x.
Rishis, 1.

S

Sadhaka (Aspirant), 19, 20, 22, 23, 24, 27. 28, 30, 38, 40, 47, 48, 49, 54, 59, 63, 64, 65, 72, 74, 86, 88.
Sadhana, xix.
Sage, viii, xi, xiv, 66.
Sahaj Yoga, 65-67.
Sahasrara, 9, 17, 19, 21, 39.
Saher, P. J., 31.
Samadhi, 82.
Sannyasis, viii, xx, 7, 85.
Satya ki Khoj, 47.
Self awakening, ix.
Self-realization, 2, 20, 26.
Self, The, 8, 26, 31, 32, 35, 64.
Selvarajan Yesudian, 44n.
Serpent-Fire, 17, 39.
Sex, xix, 9o.
Sex in Marriage 49.
Sexual Maturity, 86.
Shakti, 9, 16, 17, 19, 21, 79.
Shastras, 7, 80, 81.
Shaw, Bernard, 5o.
Shiva, 9, 16, 19.
Shiva Samhita, 16n.
Shushumna. 11, 12, 39.
Socrates, 87.
Soul, 33, 35,
Spiritual Current, 19, 20.
Spontaneity, 35.
St. Matthew, 45.
St. Luke, 45.
Sufi, 72.
Sukha (Bliss), xix.
Supreme Soul (Self), 7, 74. 89.
Suzuki, D. T., 37n., 63n, *Zen and Japanese Culture*, 63n.
Swami Anand Paramhansa, 85.
Swami Yog Chinmaya, 19n.

T

Tao, vii, xi.
Tao Teh Ching, xi.
Tantra, xix 9, 19.
Tathagata, 4.
Tat tvam asi, 32.
Theosophists, 73.
The Way, xix.
Third Eye, 17,
Trance, 80.
Triveni, 20.

U

Upanishads, 1.

V

Vasant, G. Rele, 12.
Vedanta, 32.
Vedas, 49.
Venture with Ideas, 67n.

W

Walker, Kenneth, 67n.
Wei Wu Wei, 5n, 6n, 42n, 69. 70n 74, 78n, 83.
Whitman, Walt, 21.
Wisdom, vii, 6, 43.

Y

Yoga, 5, 8, 19, 20, 26. 38, 65, 72.
Yogi, 10, 22, 28, 29, 65,72,Tibetan Yogis, 22.
Yogic Postures, 82.

Z

Zen, x, 1, 6, 21, 36, 49, 63n.

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